اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۙ

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah10 - Yunus (Jonah)

سُوْرَةُ يُوْنُسَ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝١

(10-1) Alif. Lam. Ra. These are the verses of the Book overflowing with wisdom. (1)

(1) This introductory verse contains a subtle answer to those foolish people who presumed that the discourses, which the Messenger (peace be upon him) was presenting as the Quran, were nothing more than eloquent speeches, poetic lofty thoughts, and some predictions like those of the soothsayers. They are being warned that the Quran is not what they supposed it to be but this is the Book of wisdom, and that if they did not pay due attention to it, they would deprive themselves of wisdom.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۭ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ۝٢

(10-2) Does it seem strange to people that We should have revealed to a man from among themselves, directing him to warn the people (who lie engrossed in heedlessness); and to give good news to the believers that they shall enjoy true honor and an exalted status with their Lord? (2) (Is this so strange that) the deniers of the truth should say: 'This man is indeed an evident sorcerer'? (3)

(2) This question has been posed to impress on them that if they considered the matter coolly, they themselves would come to the conclusion that:

(a) There is nothing strange in appointing a man to warn his fellow men of the consequences of neglecting the Message. For it is obvious that a man, and not a jinn nor an angel

nor any other being, was the proper messenger for human beings.

(b) There is nothing strange in it that the Creator and Lord of mankind should make arrangements for the guidance of erring human beings; nay, it would have been strange if He had made no such arrangements, and

(c) There is nothing strange in this that real honor and success should come to those who accept the guidance and not to those who reject it.

(3) They dubbed him “evident sorcerer” but did not consider whether the epithet appropriately applied to him or not. It is obvious that the mere fact that he was moving the hearts and influencing the minds of the believers with his eloquence was not a sufficient proof that he was using magic to achieve this object. And it is not difficult at all to distinguish rhetoric of a Messenger from that of an sorcerer for these are quite distinct from each other in their nature, in the objectives for which they are used and in the effect they produce on the lives of the believers. The irresponsible sorcerer does not care at all whether what he utters is correct, just and righteous because his only object is to influence the hearts of the hearers in order to achieve his own unlawful ends. That is why he does not hesitate at all to utter any false, exaggerated or unjust thing, if it serves his purpose. For his only aim is to produce an emotional effect in order to deceive the people by using an artificially ornamented and exaggerated language rather than to state things of wisdom. As a result of this, his talk is contradictory, imbalanced and unsystematic. As his sole object is self-interest, he abuses his rhetoric for exploitation, or for sowing seeds of discord or for setting one party against the other. Therefore, the sorcerer fails to produce any high moral effects on the lives of the people or to imbue them with any righteous thoughts or to urge them to noble deeds or to bring about any healthy change in their lives; nay, as a result of his magic the people begin to exhibit even worse qualities than they did before.

Thus it is implied that by the application of this criterion, the charge of the unbelievers that “This man is a manifest sorcerer” is refuted, for it means to say to them: You yourselves

are witnessing that the talk of this person is wise, systematic, balanced, right and just. Every word he utters is well-thought out and everything he says is most valuable and precious. His eloquence aims at nothing but reform of the people. There is not the least tinge of personal, family, national or any other worldly interest in his talk. His only intention and desire is to warn the people of the consequences of their negligence and to invite them to the way of their own good. Then consider the effects of his eloquence and you will find that they are quite different from those produced by the rhetoric of the enchanters. The lives of all those who have been influenced by him have been so reformed that they have become models of high moral character and excellent conduct. Therefore, you should consider the matter and decide for yourselves whether he is an enchanter or a prophet.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ یُدَبِّرُ الۡاَمۡرَ ؕ مَا مِنۡ شَفِیۡعٍ اِلَّا مِنۡۢ بَعۡدِ اِذۡنِہٖ ؕ ذٰلِکُمُ اللّٰهُ رَبُّکُمۡ فَاعۡبُدُوۡہُ ؕ اَفَلَا تَذَکَّرُوۡنَ ۳

(10-3) Surely your Lord is Allah, Who created the heavens and the earth in six days, then established Himself on the Throne (of His Dominion), governing all affairs of the universe. (4) None may intercede with Him except after obtaining His leave. (5) Such is Allah, your Lord; do therefore serve Him. (6) Will you not take heed? (7)

(4) This is to impress the fact that after creating the universe, Allah has not cut off connection with it, but has sat Himself upon His Throne and is practically directing and conducting and governing each and every part of it. The foolish people think that after creating the universe, Allah has left it to itself or to others to exploit it as they will. But the Quran refutes this and says that Allah Himself is governing His entire creation and He has kept all the powers and the reins of government in His own hands and whatever is taking place in each and every part of the universe is happening with His command or permission. In short, He is not only the Creator but also the Ruler, Designer and Supporter of the universe, which is working in accordance with His will. See also (E.Ns 40, 41 of Surah Al-Aaraf).

(5) This is to emphasize the other side of the matter. He is All-Powerful and there is none who dare make even a recommendation to Him about anything, not to speak of interfering with His management of affairs so as to cause any change in His decrees or in the making or marring of anyone's fate. The most one can do is to make a supplication to Him but it all depends on His will to grant or reject it. There is none so powerful in His Kingdom as to have his own way in anything or to get his recommendations through anyhow.

(6) After stating the bare fact that Allah alone is the Lord, people are being told the kind of conduct that fact demands from them. That is, when Allah alone is your Lord, you should worship Him alone. In this connection, it should also be noted that just as the Arabic word Rabb implies three things namely Providence, Supremacy and Sovereignty, likewise the Arabic word ibadat also contains three corresponding implications.

(1) Worship: As Allah is his sole Providence, man should show his gratitude to Him by worshiping Him alone. He should pray and supplicate to Him and bow his head in reverence to Him and none else.

(2) Servitude: As Allah is the only Supreme Being, man should behave like His servant and slave and should not adopt the attitude of independence towards Him nor should he subject himself to the mental or practical servitude of anyone else.

(3) Obedience: As Allah is his sole Sovereign, man should obey His commands, and follow His law, and he should neither become his own sovereign nor should he acknowledge anyone else as his sovereign.

(7) That is, will you not then understand the implications of the reality that has been expounded? Will you not open your eyes and see the misunderstandings which have been misleading you into wrong ways opposed to Reality? Will you persist in them?

اِلَيۡهِ مَرۡجِعُكُمۡ جَمِيۡعًا ؕ وَعۡدَ اللّٰهِ حَقًّا ؕ اِنَّهٗ يَبۡدَؤُا الۡخَلۡقَ ثُمَّ يُعِيۡدُهٗ لِيَجۡزِيَ الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ بِالۡقِسۡطِ ؕ وَالَّذِيۡنَ كَفَرُوۡا لَهُمۡ شَرَابٌ مِّنۡ حَمِيۡمٍ وَّعَذَابٌ اَلِيۡمٌ بِمَا كَانُوۡا

يَ كۡفُرُونَ ۝٤

(10-4) To Him is your return. [8] This is Allah's promise that will certainly come true. Surely it is He Who brings about the creation of all and He will repeat it [9] so that He may justly reward those who believe and do righteous deeds; and that those who disbelieve may have a draught of boiling water and suffer a painful chastisement for their denying the truth. [10]

(8) This is the second basic principle of the teachings of every prophet; “You shall have to return to your Lord and render an account of all you did in this world.” The first principle has been stated in the preceding verse: Allah alone is your Lord: therefore worship only Him.

(9) This sentence contains both a statement and its proof. The statement is, “Allah will again bring to life all human beings,” and the proof is, “This is as easy for Allah as it was to create them the first time.” The one who acknowledges that Allah has originated all creation (and who can deny this except those atheists who accepted the absurd theory of “creation without a creator” merely to get a plea for discarding the religion of the Christian clergy?) cannot consider this as impossible or irrational.

(10) The reason why Allah will again bring the whole mankind to life is to reward the believers and to punish the disbelievers. After showing that this is possible to raise the dead, it is stated that it is absolutely necessary to fulfill the demands of common sense and justice, for full justice cannot be done without this. Common sense and justice demand that those who believe and do righteous deeds should be given their full rewards, and those who disbelieve and reject the truth and do evil deeds, should be duly punished. As every sensible and just person knows that this demand of justice is not fulfilled in its entirety, and cannot be fulfilled, in this world. It is absolutely essential that the entire mankind should again be brought to life for this purpose. See also (E.N. 30, Surah Al-Aaraf )and (E.N. 105, Surah Hud).

ۥ وَ الَّذِي جَعَلَ الشَّمۡسَ ضِيَآءً وَّ الۡقَمَرَ نُوۡرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعۡلَمُوۡا عَدَدَ السِّنِيۡنَ وَ

ا لۡحِسَابَ ؕ مَا خَلَقَ اللّٰہُ ذٰلِکَ اِلَّا بِا لۡحَقِّ ۚ یُفَصِّلُ ا لۡاٰیٰتِ لِقَوۡمٍ یَّعۡلَمُوۡنَ ۝۵

(10-5) He it is Who gave the sun radiance and the moon light, and determined the stages (for the waxing and waning of the moon) that you may learn the calculation of years and the reckoning of time. Allah has created all this with a rightful purpose (rather than out of play). He expounds His signs for the people who know.

اِنَّ فِی ا خۡتِلَافِ الَّ یۡلِ وَ النَّہَارِ وَ مَا خَلَقَ اللّٰہُ فِی السَّمٰوٰتِ وَ ا لۡاَ رۡضِ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَّقُوۡنَ ۝۶

(10-6) Surely in the alternation of the night and the day and in all that Allah has created in the heavens and the earth there are signs for the people who seek to avoid (error of outlook and conduct). (11)

(11) This is the third argument in proof of the doctrine of the life in the Hereafter. It is based on Allah’s manifestations in the heavens and on the earth. The greatest and most manifest of these are the sun the moon and the alternation of the night and day, for these are ever present before each and every human being. All these clearly show that the Creator of this great and vast universe is not a child who has made all this for mere fun and will break it up when he is satiated with it. These manifestations of His are a clear proof of the fact that the Creator is All-Wise, for there is a system, a wisdom, a design and a serious object in each and every particle of His creation. These seem, as it were, to say: When you yourselves learn from the signs and manifestations of His wisdom that He is All-Wise, how can you, then, expect that He will not call man to account after granting him common sense, moral feelings, independent responsibility and authority to exploit His endless resources, and that He will not reward those who make the right use of these and punish those who abuse them?

Thus, it has become obvious that in (Ayats 4-6), three arguments have been given in their logical order to present the doctrine of the Hereafter:

(1) The fact of the origination of life in this world is a proof that life in the next world is also possible.

(2) There must be life in the Hereafter, because it is essential for the recompense of the deeds that one does, and of the use or abuse one makes of the moral responsibilities that have been entrusted to man. Therefore, it is the demand of common sense and justice that there must be another world in which one should bear the consequences of his deeds, for this is not possible in this world.

(3) When common sense and justice demand that there must be life in the Hereafter, this need will surely be satisfied, for the Creator of man and the universe is All- Wise, and it cannot be conceived that the All-Wise will not satisfy the demands of common sense and justice.

A serious thinking will show that these are the only possible arguments for the proof of the life in the Hereafter and these suffice, too. After this the only thing that might be demanded in this connection is that it should be actually demonstrated before man to convince him that this thing is possible, necessary and demanded by the Wisdom of Allah. But it is obvious that this will not be done in this world for this is for the trial of man and not for recompense, and Allah wills to test whether man believes in the Hereafter without seeing it, merely by his reasoning on the right lines.

Besides this, the words, “He explains in detail the signs for a people who have knowledge” and “Are indeed signs for a people who fear Allah” are worthy of serious consideration. These words imply this: Allah has in His wisdom spread such signs in each and every manifestation of His as clearly point to the realities that are hidden behind them; but only those people can reach to those realities, who (a) free themselves from the prejudices of ignorance and acquire knowledge from the sources with which Allah has provided man for this purpose, and (b) have the intention of avoiding wrong ways and following the right way.

اِنَّ الَّذِ ۪ينَ لَا يَ ۪رجُ ۫ونَ لِقَآءَنَا وَ رَضُ ۫وا بِا لْحَيٰوةِ الدُّ ۪نيَا وَ ا طْمَاَنُّ ۫وا بِهَا وَ الَّذِ ۪ينَ هُ ۫م عَ ۪نْ اٰيٰتِنَا

غٰفِلُوۡنَ ۝٧

(10-7) Surely those who do not expect to meet Us, who are gratified with the life of the world and content with it, and are heedless of Our signs,

اُولٰٓئِکَ مَاۡوٰىهُمُ النَّارُ بِمَا كَانُوۡا يَكۡسِبُوۡنَ ۝٨

(10-8) their abode shall be the Fire in return for their misdeeds, (12)

(12) This passage also contains a statement and its proof. The statement is that those who reject the doctrine of the Hereafter shall inevitably go to Hell and its proof is that those who reject or pay no heed to this, commit such evil deeds as deserve nothing less than the fire of Hell. The fact which is supported by the experience of thousands of years, is that those who do not consider themselves responsible and accountable to God in the Hereafter, go astray into wrong ways for lack of any control over themselves, and commit immoralities and fill God's earth with tyranny, chaos and filth and thus merit Hell. This is inevitable. If a man leads his life on the presumption that there is no other life, he will have no fear that he shall have to render a full account of all his deeds in this world. Therefore his sole aim in this life will be to win, by hook or by crook, prosperity, happiness, fame and power in this world. Naturally these materialistic attitudes make people heedless of the signs of Allah and mislead them into wrong ways that lead to Hell.

The above argument for the doctrine of the Hereafter is in its nature different from the previous three arguments. This is based on the knowledge gained by human experience while the former were based on rational reasoning. Though here only a hint has been given about it, the same has been stated in detail in other places in the Quran. This is the argument in brief: Human beings cannot adopt individually or collectively the right attitude towards life unless the doctrine of accountability to God is deeply embedded in their hearts. The fact that human beings begin to

behave erroneously, if and when their belief in this doctrine disappears or becomes weak, is borne out by a long experience. Had not the creed of the Hereafter been real, its acceptance or rejection would not have produced the results inevitably and continuously for centuries. The fact that the acceptance of a doctrine should have continuously produced right sort of results, and its denial wrong results, is a clear proof that it is real. Though the premises of the above argument and the conclusion drawn from these are clear and closely connected, there are some people who do not agree with this proposition. They argue their point like this. There are many instances of people who deny the Hereafter and base their moral philosophy and their rule of conduct on atheism and materialism, still they possess high moral characters and abstain from every sort of evil. In short, they are virtuous in their affairs and render great services to the people. But a little thinking will show that this is a weak argument. If we probe into the materialistic philosophies and systems, we shall find that all these lack solid foundations for the moral excellence and practical virtuous deeds; therefore they cannot produce those qualities with which the atheists and the materialists are credited. Indeed no such motivating factors exist in those philosophies as may produce the qualities of righteousness, honesty, trust worthiness, justice, compassion, generosity, sacrifice, sympathy, self-control, purity, the fulfillment of duties, obligations and pledges and the like. The only alternative to the doctrines of Tauhid and the Hereafter is utilitarianism which might become the basis for a practical moral system, for all the other philosophies are merely hypothetical and impracticable. It is quite obvious that the motivating power of utilitarianism is very limited because it is incapable of carrying a person farther than utility itself. Therefore the one who believes in this doctrine will consider a virtue a “virtue” only as long as it is useful to his own person, family, society etc. and will direct all his efforts towards promoting their welfare and happiness and will adhere to moral qualities only as long as they are conducive to his own good or to that of his own people. But he will discard these virtues when he is convinced that these will be harmful. That is why a utilitarian does not believe in absolute morality but adopts truth or falsehood, honesty or dishonesty, faithfulness or treachery, justice or

injustice, in short, any virtue or vice that may suit the occasion and be useful for his own interests.

Nevertheless, if there be any up-holders of absolute morality from among the disbelievers of Allah and the Hereafter, they could not have gotten these virtues from the doctrine of utilitarianism but from those latent religious influences that might have remained embedded in their hearts without their conscious knowledge. Such a person is, in fact, indebted to religion for his moral excellences, though he may be attributing these to secularism and materialism, for he cannot point out anything, whatsoever, in them that might have motivated those virtues.

اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ يَهۡدِيۡهِمۡ رَبُّهُمۡ بِاِيۡمَانِهِمۡ ۚ تَجۡرِىۡ مِنۡ تَحۡتِهِمُ الۡاَنۡهٰرُ فِىۡ جَنّٰتِ النَّعِيۡمِ ۝٩

(10-9) Surely those who believe (in the truths revealed in the Book) and do righteous deeds their Lord will guide them aright because of their faith. Rivers shall flow beneath them in the Gardens of Bliss. (13)

(13) We should not pass cursorily over this verse and should consider it deeply in the order it has been presented:

(1) Why will they be given Gardens of delight in the life of the Hereafter? This will be because they followed the right way in the life of this world and adopted the right ways in every aspect of life, both as individuals and as a community, and discarded the false and erroneous ways.

(2) How did they obtain at every step, at every turning and at every crossroad the correct criterion of judging between the right and the wrong, the true and the false, the righteous and the erroneous? Then from where did they get the power to remain steadfast on the right way, avoiding scrupulously wrong ways, after getting the right sort of discernment? It was their Lord Who is the real source of everything, Who gave them the guidance and the power of doing good works on every critical occasion.

(3) Why did their Lord give them that guidance and

power? He gave them these things because of their faith.

(4) What is that characteristic of the faith which produces the above results?

The faith which produces those results does not comprise mere profession but it is that faith which becomes the moving spirit of one’s conduct and character and has the power of reforming one’s morals and deeds.

In order to illustrate this point, let us consider, in the physical life of man, the case of food that is consumed for nourishment, health, energy and happiness. It is obvious that these results cannot be produced by the mere taking in of any food, but by that food which is so digested as turns into blood and circulates into every vein to provide energy to every part of the body for its proper functioning. In the same way, in the moral life, guidance, righteous attitude and pure conduct and true success, depend on those right creeds that get deeply embedded in the mind, heart and soul. Otherwise, creeds which are merely professed by the tongue or lie dormant in some corner of the mind and the heart cannot produce such results, for they cannot influence one’s conduct, character, way of thinking and attitude towards life for the better. Just as one may eat food and still not obtain those useful results which are produced only if it is digested properly according to the physical laws of God. In the same way, one who professes those right creeds merely with his tongue, but does not make them a part of his mind, heart and soul does not deserve those rewards which are only for those whose deeds correspond to the creeds.

دَعۡوٰىهُمۡ فِيۡهَا سُبۡحٰنَكَ اللّٰهُمَّ وَ تَحِيَّتُهُمۡ فِيۡهَا سَلٰمٌ ۚ وَ اٰخِرُ دَعۡوٰىهُمۡ اَنِ الۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ ﴿۱۰﴾

(10:10) Their cry in it will be: 'Glory be to You, Our Lord!', and their greeting: 'Peace!'; and their cry will always end with: 'All praise be to Allah, the Lord of the universe.[14]

(14) These facts about the life in Paradise have been stated in order to make conspicuous the high thinking and the noble qualities of the believers. When they enter Paradise after coming out successful in this worldly test, they will manifest the same high qualities of character that they had in this world. Instead of making urgent and immediate demands for beautiful articles of luxury, musical instruments, wine and women, they will sing hymns of praise to their Lord. This also belies that picture of the life in Paradise that some crooked people have formed of it. The fact is that the noble personalities which the believers build in this world and the high ways of thinking and the excellent moral characters they form in this world and the great and rigid training they give to their feelings, emotions and desires, will become all the more prominent in the pure surroundings and environments of Paradise. That is why they will love it most to sing hymns of praise to Allah and glorify His name just as they did in this world. Besides this, their greatest wish and desire in Paradise will be peace for one another, as it was in their collective life in this world.

وَ لَوۡ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسۡتِعۡجَالَهُمۡ بِالۡخَيۡرِ لَقُضِىَ اِلَيۡهِمۡ اَجَلُهُمۡ ؕ فَنَذَرُ الَّذِيۡنَ لَا يَرۡجُوۡنَ لِقَآءَنَا فِىۡ طُغۡيَانِهِمۡ يَعۡمَهُوۡنَ ﴿۱۱﴾

(10:11) Were Allah [15] to hasten to bring upon men (the consequence of) evil in the way men hasten in seeking the wealth of this world, their term would have long since expired. (But that is not Our way.) So We leave alone those who do not expect to meet Us that they may blindly stumble in their transgression.

(15) After the introductory (Verses 1-10), the Quran takes up admonition which is the main subject of the Surah. In order to understand this fully we should keep two things in view as its

background:

First, a little before its revelation, the continuous horrible famine, which had afflicted Makkah for seven long years and humbled the haughty Quraish, had come to an end. Naturally this had given a blow to idol worship and acted as a stimulus to God worship. For, in their utter helplessness, they had to supplicate to Allah and cry meekly for help. So much so that Abu Sufyan had to approach the Prophet (peace be upon him) with this request: Please pray to Allah to remove this affliction from us. But when the famine was over, and rains began to fall, and prosperity returned, they began to show rebellion and do evil deeds and started their hostile activities against the believers. Thus the hearts that had turned to Allah, again became neglectful of Him. See (Surah An-Nahal, Ayat 113), (Surah Al-Muminun, Ayats 75-77), (Surah Ad-Dukhan, Ayats 10- 16).

Secondly, the Quran answered the question with which they confronted the Prophet (peace be upon him) whenever he warned them of the consequences of rejecting the truth. They would say" You are always threatening us with Allah's wrath; why doesn't the divine torment visit us and why is it being delayed?

Keeping the above background in view, (Ayats 11-12 )may be expanded like this: Allah does not hasten in punishing and seizing the people for their sins as He hastens in showing kindness and compassion to them. Do they, then, want Him to hasten His torment for their rebellions, as He hastened to remove famine in answer to their supplications? As this is not Our Way, We give them time to mend their evil ways in spite of their transgressions and rebellions. We send warning after warning and give them respite until their term comes to an end. Then the law of requital comes into force. In contrast to this, their way is the way of mean and narrow minded people. When affliction comes, they remember Allah, begin to cry and call Him meekly, but forget it all during the time of prosperity. Such bad ways as these are leading them to divine torment.

وَ اِذَا مَسَّ الۡاِ لۡسَانَ الضُّرُّ دَعَانَا لِجَنۡۢبِهٖۤ اَوۡ قَاعِدًا اَوۡ قَآئِمًا فَلَمَّا كَشَفۡنَا عَنۡهُ ضُرَّهٗ مَرَّ كَاَنۡ

لَّ مۡ جَ عُنَ اِلٰی ضُرٍّ مَّسَّ ٗ كَذٰلِكَ زُيِّنَ لِ ۡ ـمُ ۡ ـرِفِ ۡ نَ مَا كَانُ ۡ ا وَ مَعُ ۡ نَو ١٢

(10:12) And (such is man that) when an affliction befalls him, he cries out to Us, reclining and sitting and standing. But no sooner than We have removed his affliction, he passes on as though he had never cried out to Us to remove his affliction. Thus it is that the misdeeds of the transgressors are made fair-seeming to them.

وَ لَقَدۡ لَ كۡ نَا ل ۡ قُ ۡ وُ نَ ۡ رِ ۡ قَ لِكُمۡ لَمَّا ظَلَمُ ۡ ا وَ جَآءَتۡ ۡم رُسُ ۡ ُم بِ ۡ ا بَيِّنٰتِ وَ مَا كَانُ ۡ ا لِيُ ۡ مِنُ ۡ ا ٗ كَذٰلِكَ زۡ جۡ ـزِى ۡ ـجۡ ـمُ ۡ ـرِمِ ۡ نَ ١٣

(10:13) Surely We destroyed the nations (which had risen to heights of glory in their times) before you (16) when they indulged in wrong-doing (17) and refused to believe even when their Messengers brought clear signs to them. Thus do We recompense the people who are guilty.

(16) The Arabic word qarn is commonly used for the people living during the same period. But from the way the Quran has used this word on different occasions, it is evident that by qarn is, meant the community which had been invested with power and authority and appointed wholly or partially to the position of leadership of the world. One way in which such a community is destroyed is that it is totally exterminated but there are other forms of its destruction also.

(17) Here the word zulm has not been used in its commonly known limited sense, but it covers all sorts of sins that are committed, when people transgress the boundaries of Allah’s slavery. Refer to (E.N. 49 of Surah Al-Baqarah).

ثُمَّ جَ ۡ ـنٰكُمۡ خَلٰٓئِفَ فِى ۡ اَ ۡ ضِ ۡ ـرِ ۡ ـهِ ۡ ـمۡ بَ ۡ ـدِ ۡ ـهِمۡ لِنَ ۡ ـظُرَ كَ ۡ فَ تَ ۡ مَعُ ۡ نَو ١٤

(10:14) Now We have appointed you as their successors in the earth to see how you act. (18)

(18) (Ayats 13-14) have been pointedly addressed to the Arabs so as to say, “O Prophet (peace be upon him) of Arabia, learn a

lesson from the communities that have passed before you. They were given an opportunity for doing good deeds in their time but instead of this they adopted the attitude of transgression and rebellion and rejected the teachings of the Messengers who had been sent for their guidance. As they failed in Our test, We dismissed them from leadership. Now, O people of Arabia, your turn has come and you have replaced them and have gotten the opportunity for doing the same work under the guidance of Our Prophet Muhammad (peace be upon him). You must understand that you are undergoing the same test in which your predecessors have failed. If you do not want to meet with the end they met, you should make the right use of this opportunity by learning a lesson from their end and by avoiding the errors, which became the ultimate cause of their destruction.

وَ اِذَا تُ ۡلٰی عَلَ ۡیہِ ۡم اٰیَاتُنَا بَیِّنٰتٍ قَالَ الَّذِ ۡینَ لَا یَ ۡرجُ ۡونَ لِقَآءَنَا ا ۡئ ِت بِقُ ۡراٰنٍ غَ ۡیرِ ٰهذَآ اَوۡ بَدِّ ۡلہُ ؕ قُ ۡلۡ مَا یَکُ ۡونُ لِۡیٓ اَنۡ اُبَدِّ ۡلہٗ مِ ۡن تِ ۡلقَآئِ نَ ۡفسِۡیٓ ۚ اِنۡ اَتَّبِعُ اِلَّا مَا یُوۡحٰۤی اِلَ ۡیَّ ۚ اِنِّۡیٓ اَخَافُ مِ ۡن عَصَ ۡیتُ رَبِّۡی عَذَابَ یَ ۡومٍ عَظِ ۡیمٍ ۱۵

(10:15) And whenever Our clear revelations are recited to them, those who do not expect to meet Us say: 'Bring us a Quran other than this one, or at least make changes in it. (19) Tell them (O Muhammad): 'It is not for me to change it of my accord. I only follow what is revealed to me. Were I to disobey my Lord, I fear the chastisement of an Awesome Day. (20)

(19) They implied two things when they said these words. First, they meant that what Muhammad (peace be upon him) was presenting as divine revelation was really the product of his own mind but he was ascribing it to Allah merely to make his claim weighty. Secondly, they implied this: If you want to be the leader of your people, present something that may make them prosperous in the world and give up the doctrines of Tauhid and the Hereafter and the moral restrictions you are prescribing in your teaching. And if it is not possible, make some amendments in the Quran so that a compromise may be made between you and us on the principle of give and take so that there should be some scope for our shirk in your Tauhid and for our self-worship and for our salvation in the Hereafter, irrespective of what we do

in this world. You should also note it well that we cannot accept your absolute morality: therefore you should make an allowance for our prejudices, our rites and customs, our personal and national interests and our desires. We propose that with mutual agreement we should make a list of those religious demands which should be obligatory on us for the fulfillment of Allah's rights, and beyond that we should be free to conduct our worldly affairs in any way we like. This compromise is necessary because we cannot accept your demand that human life in all its aspects should entirely be led in accordance with the implications of the doctrines of Tauhid and the Hereafter and the regulations of the Islamic code of life.

(20) This is the answer to the two above mentioned demands: I have no authority of making any alterations in this Book for I am not its author but Allah is the One Who is sending it down to me. Therefore there is no question of any compromise about it. If you want to accept its way, you will have to accept it as it is; otherwise you are free to reject it.

قُل لَّوۡ شَآءَ ٱللَّهُ مَا تَلَوۡتُهُۥ عَلَيۡكُمۡ وَلَآ أَدۡرَىٰكُم بِهِۦۖ فَقَدۡ لَبِثۡتُ فِيكُمۡ عُمُرٗا مِّن قَبۡلِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ١٦

(10-16) Tell them: 'Had Allah so willed, I would not have recited the Qur'an to you, nor would Allah have informed you of it. I have spent a lifetime among you before this. Do you, then, not use your reason? (21)

(21) This is a very strong argument against their accusation that Muhammad (peace be upon him) was himself the author of the Quran but was ascribing it to Allah, and in support of the Prophet's (peace be upon him) claim that it was being sent down to him by Allah, Who was its Author. The argument is this: You yourselves have witnessed the forty years of his life before his appointment to Prophethood. He was born in your own city and passed his boyhood, youth and middle age before your very eyes. He lived among you and had all kinds of relations, social, marital, economic, etc. with you. So much so that no aspect of his life was hidden from you. Did you notice anything in his whole life that

might show that he could be the author of this Book? Do you not use your commonsense?

The question posed in the Quran implied two things which were well known to everyone in Makkah about the Prophet (peace be upon him):

First, during the forty years of his life before Prophethood, he had neither received any education nor training nor sat in any company that should have enabled him to become the author of such a Book as was full of unique things that were unknown to the people around him. No one had ever heard from him anything about the problems that had been dealt with in different Surahs of the Quran. So much so that not even a relative or close friend of his had ever noticed anything in his talk or in anything about him that might have shown any signs of gradual development towards it before he made his great claim to Prophethood when he reached the age of forty. This was a clear proof of the fact that the Quran was not the invention of his own mind and that it must have been sent down to him from outside. For it is impossible for a human being to produce anything like this, all of a sudden and without ever manifesting any signs of its evolution and development in his earlier life. That is why when some intelligent people of Makkah felt the absurdity of this accusation, they began to say that it was some other person who taught these things to him. But this was even more absurd than the first thing because they could not point out specifically a single person in the whole of Arabia, not to say of Makkah, who had the ability of producing such unique things as were contained in the Quran. They also knew that a person of such high caliber could not have remained obscure in some unknown corner for forty years.

The second thing, that had distinguished him during those forty years of his life, was his noble character both from the negative and from the positive aspects. He was never known to have told a single lie or practiced any kind of deceit, forgery, cunning, craftiness and the like in any way whatsoever, On the other hand, all those people with whom he had come into contact

in any capacity bore witness to the fact that he had been truthful, honest, and trustworthy without any blemish whatsoever. As an instance, a most well-known historical fact may be cited. Only five years before his Prophethood, the Kabah was damaged by rains. When they were re-building it, a quarrel arose among the different clans of the Quraish as to who should have the honor of setting Hajr-i-Aswad (the Black Stone) in its proper place. Therefore it was agreed that the one who would be the first to enter into the Haram next morning should arbitrate in the quarrel. Next morning the first person who entered the Haram was Muhammad (peace be upon him). At this all the people cried out with joy, he is an absolutely trust worthy man, and we are fully satisfied with him; he is Muhammad (peace be upon him).” This is how Allah had made that large gathering of the Quraish bear witness to the fact that he was “the trustworthy” before appointing him as His Messenger (peace be upon him). Therefore there was no justification for anyone to accuse the man, who had never told a lie nor ever practiced forgery nor craftiness in his whole life, of ascribing falsely to Allah his own literary creation, and claiming categorically and persistently that it was of divine origin.

That is why Allah has asked His Messenger (peace be upon him) to refute their absurd charge by saying, as it were, only this: O my people, use your common sense before making this absurd accusation, for I am not a stranger or a foreigner among you. I have lived a life time of forty years among you before making a claim that I have received revelation from Allah. How can you expect from my past that I would present the Quran to you as Allah’s Book, without gaining knowledge from Him and without His command?" See (Surah Al-Qasas, E.N. 109).

فَمَنۡ اَظۡلَمُ مِمَّنِ افۡتَرٰی عَلَی اللّٰہِ کَذِبًا اَوۡ کَذَّبَ بِاٰیٰتِہٖ ؕ اِنَّہٗ لَا یُفۡلِحُ الۡمُجۡرِمُوۡنَ ﴿۱۷﴾

(10:17) Who, then, is a greater wrong-doer than he who forges a lie against Allah or rejects His signs as false? (22) Surely the guilty shall not prosper. (23)

(22) That is, if these revelations are not from Allah and I myself compose them and present them as revelations from Him, there can be no greater sinner than I am. On the other hand, if these revelations are truly from Allah and you are falsifying these, then there can be no greater sinner than you.

(23) Some foolish people draw wrong and misleading conclusions from this verse, by a fallacious reasoning. They confine the meanings of falah to long life or worldly prosperity or worldly success and argue like this: This verse declares categorically that criminals can never attain success. The converse of this proposition, that is, anyone who is successful cannot be a criminal must also be true. Hence, if a claimant should live a long life after his claim to Prophethood or prosper in the world or his claim receives a good response in the world from the people, he should be acknowledged as a true prophet. For they argue, if he had been a false prophet he could not have prospered, but would have been killed or starved to death or rendered unsuccessful in his mission, as soon as he had claimed to be a prophet. But even a little thinking will show that this argument is fallacious on the face of it. Firstly, the converse of every proposition is not always true. Secondly, the Quran does not use the word falah in this limited sense. Thirdly, Allah deals with the criminals according to His divine law of respite.

Now let us consider the matter in detail. The words “Indeed, the criminals will not be successful”, have not been used, in the context they occur, to prescribe a criterion for judging a true Prophet from a false one, so that if a claimant is successful, he should be accepted, and if he is not, he should be rejected. As a matter of fact, these words have been put in the mouth of the Messenger to make a declaration like this: I know it for certain that the criminals cannot attain (true) success: therefore I cannot commit the crime of making a false claim to Prophethood. But as regards you, I am absolutely sure that you cannot attain true success because you are guilty of falsifying me who is a true Prophet of Allah.

The other thing is that the word falah is not used in the

limited sense of worldly success, but it has been used to denote the permanent success which never suffers any loss whatsoever irrespective of the fact whether the claimant gains or does not gain any worldly success in the initial stage. Nay, it is just possible that a false claimant who invites people to misguidance should attain great worldly success and his misguidance might also prosper. This is, however, not success in the terminology of the Quran, but this would be an utter failure. On the other hand, it is also possible that the inviter to the truth should suffer untold afflictions or fall a prey to the persecutions of the transgressors, and leave this world without winning over anyone to the side of the truth, but this will be, in the terminology of the Quran, true success and not a failure.

The other thing that refutes the fallacy of these foolish people is that they do not take into consideration the divine law of respite, according to which the mere fact that a false prophet enjoyed a long prosperous life is not a proof that he was a true prophet. The Quran has made it clear at many places that Allah does not expedite the matter of the punishment of the criminals, but gives them respite to mend their ways; nay, He also lets them loose in their deviation if they abuse that respite and become more corrupt. Sometimes He makes them even more prosperous so that they should fully manifest all the evils they had hidden in their hearts and incur full punishment which they really deserve for their evil deeds. The divine law of respite takes its due course in the case of false prophets as it does in the case of other criminals. And there is no reason why they should be an exception to this. Satan, the greatest of all criminals, has been allowed to practice every kind of deception up to the Day of Judgment, and there is no mention of any exception to this effect that he will not be allowed to set up a false prophet.

As a last resort, such perverse interpreters of the Quran turn to (Ayats 44-47 of Surah Al-Haqqah): If Muhammad had fabricated something himself and ascribed that to Us, We would have seized his hand and cut off his heart’s vein. But these cannot serve their purpose, for what they imply is only this: If the true Prophet appointed by Allah were to ascribe any false thing to Allah, he

would be seized forthwith. Therefore it is no more than a fallacy to argue from this to the erroneous conclusion that the impostor who is not seized is a true prophet, for this divine principle applies only to a true Prophet and not to an impostor. In order to grasp this point, let us take the instance of the government servants. It is obvious that the rules and regulations which are prescribed for government servants apply only to those who are actually government servants and not to impostors. Those who pretend to be government servants are dealt with according to the criminal code like other criminals and villains and not according to the code of employment. Besides this, the context in which these verses occur clearly shows that these are not laying down any criterion of judging whether a claimant is a true Prophet or an impostor. Moreover, a true Prophet can easily be distinguished from an impostor by his high character, his noble mission and the unique Message he presents. Hence there was no need of setting up such an irrational and unnatural standard of distinguishing a true Prophet from an impostor.

وَ يَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ مَا لَا يَضُرُّهُمۡ وَ لَا يَنۡفَعُهُمۡ وَ يَقُوۡلُوۡنَ هٰۤؤُلَآءِ شُفَعَآؤُنَا عِنۡدَ اللّٰهِ ؕ قُلۡ اَتُنَبِّـُٔوۡنَ اللّٰهَ بِمَا لَا يَعۡلَمُ فِى السَّمٰوٰتِ وَ لَا فِى الۡاَرۡضِ ؕ سُبۡحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشۡرِكُوۡنَ ﴿۱۸﴾

(10-18) They worship, beside Allah, those who can neither harm nor profit them, saying; 'These are our intercessors with Allah.' Tell them (O Muhammad): 'Do you inform Allah of something regarding whose existence in the heavens or on the earth He has no knowledge? (24) Holy is He and He is exalted far above what they associate with Him in His divinity'.

(24) This is a fine way of saying that no such intercessors exist as can plead their cases with Allah. For if something is not in the knowledge of Allah, it implies that it does not exist at all, for everything that exists anywhere in the heavens and the earth is in His knowledge.

وَ مَا كَانَ النَّاسُ اِلَّاۤ اُمَّةً وَّاحِدَةً فَاخۡتَلَفُوۡا ؕ وَ لَوۡ لَا كَلِمَةٌ سَبَقَتۡ مِنۡ رَّبِّكَ لَقُضِىَ بَيۡنَهُمۡ فِيۡمَا فِيۡهِ يَخۡتَلِفُوۡنَ ﴿۱۹﴾

(10-19) Once all men were but a single community;

then they disagreed (and formulated different beliefs and rites). (25) Had it not been that your Lord had already so ordained, a decisive judgement would have been made regarding their disagreements. (26)

(25) See (E.N. 230 of Surah Al-Baqarah) and (E.N. 24 of Surah Al-Anam).

(26) The decree that Allah has ordained is that the reality that shall be kept hidden from man's senses in order to test whether he recognizes this by using his common sense, intelligence, conscience and intuition, and if he does not, he shall be allowed to tread the wrong ways he chooses. That is why their differences about the reality are not being resolved by uncovering it today.

This thing has been stated here to remove a common misunderstanding about the diversity of religions in the world.

At that time, there was a confusion in the minds of the people (and is even today) concerning this. They said: Different people profess different religions, and the followers of each religion claim that their religion alone is the true one. How may then a seeker of truth judge which one of these is the true religion? The answer is: In the beginning all mankind had only one religion, and that was the true religion. Then people strayed away from it and invented different religions of their own with different creeds and ways. Now if you desire that Allah Himself should uncover the truth and present it to you to enable you to decide which religion is the true one, you should know that this will not be done in this life, because you are required to decide this by using your common sense and intelligence. This worldly lift is a trial to see whether or not you yourselves recognize the truth by using your common sense and intelligence.

وَ يَقُوۡلُوۡ نَ لَوۡ لَاۤ اُنۡزِلَ عَلَيۡهِ اٰيَةٌ مِّنۡ رَّبِّهٖ ۚ فَقُلۡ اِنَّمَا الۡغَيۡبُ لِلّٰهِ فَانۡتَظِرُوۡۤا ۚ اِنِّىۡ مَعَكُمۡ مِّنَ الۡمُنۡتَظِرِيۡنَ ﴿۲۰﴾

(10:20) They say: 'Why was a sign not sent down upon the prophet from His Lord? (27) Tell (such people): 'The realm of the

Unseen belongs to Allah. Wait, then; I shall wait along with you. (28)

(27) That is, though they demanded a sign as a proof of the fact that he was a true Prophet (peace be upon him) and was presenting true revelations, this was not based on a genuine desire for recognizing and accepting the truth but was merely a pretext for rejecting it. For they had no intention of molding their habits, their morality, their social system, in short, reforming every aspect of their life in accordance with the implications of the acceptance of the Message of the Prophet (peace be upon him). As they did not intend to believe in it, they would say even after seeing a sign: No sign had been shown to them. Obviously, they would not give up that freedom which they were enjoying in following their desires and lusts, by accepting the unseen (the creeds of Tauhid and the Hereafter), which would bind them to the absolute moral principles.

(28) That is, I have presented before you what Allah has sent down to me. But what He has not sent down to me is unseen, both for me and for you, and it is entirely with Allah to reveal or not to reveal it. Now if you will not believe unless Allah sends down what He has not sent down, you may wait for it: I, too, shall wait and see whether your persistent demand is or is not satisfied.

وَ اِذَا اَذَقنَا النَّاسَ رَحمَةً مِّنۢ بَعدِ ضَرَّآءَ مَسَّتهُم اِذَا لَهُم مَّكرٌ فِۤي اٰيَاتِنَا ؕ قُلِ اللّٰهُ
اَسرَعُ مَكرًا ؕ اِنَّ رُسُلَنَا يَكتُبُونَ مَا تَمكُرُونَ ﴿٢١﴾

(10-21) No sooner than We bestow mercy on a people after hardship has hit them than they begin to scheme against Our signs. (29) Tell them: 'Allah is swifter in scheming. Our angels are recording all your intriguing. (30)

(29) They practiced deceptions regarding the sign of the famine that had been inflicted on them (Ayats 11, 12). This verse alludes to the same, as if to say, “How dare you demand a sign again, whereas recently the sign of the famine has been shown to you? At that time you invoked the help of your deities but in vain, though you had set them up as intercessors with Allah and

believed that offerings to their shrines would prove very effective in removing the famine. But you yourselves learned by the firsthand experience that those so called gods possessed no power at all. Therefore when you were convinced that all power belongs to Allah alone, you turned to Him and began to invoke His help. This experience ought to have convinced you of the truth of the Message of Muhammad (peace be upon him) for this was the very fundamental thing which he was teaching. Instead of learning a lesson from this sign, you began to practice deceptions to explain it away, as soon as the famine was over and there had come the blessed rainfall. You invented many explanations (deceptions) concerning the causes of the famine and its subsequent end in order to escape from the doctrine of Tauhid and stick to your shirk. The verse is meant to declare that no sign would convince such people as those who had not benefited from the great sign of the famine. Therefore there was no use of showing any sign to them.

(30) "Allah is more swift in plotting" means this: If you practice deceptions in order to explain away the sign of the famine so that you might find excuses to evade the implications of its acceptance in order to continue your rebellious attitudes. Allah is more swift in carrying out His plans to outdo your deceptive methods. He will leave you free to move in your wrong ways. He will even bestow upon you the worldly prosperity, which will so delude you that you will forget that you were being closely watched. And you will commit evil deeds with apparent immunity and enjoy yourselves to your heart's content. But His angels will go on keeping a full and complete record of your deeds, which will be presented for your prosecution after your death.

هُوَ الَّذِیۡ یُسَیِّرُکُمۡ فِی الۡبَرِّ وَالۡبَحۡرِ ؕ حَتّٰۤی اِذَا کُنۡتُمۡ فِی الۡفُلۡکِ ۚ وَجَرَیۡنَ بِہِمۡ بِرِیۡحٍ طَیِّبَۃٍ وَّفَرِحُوۡا بِہَا جَآءَتۡہَا رِیۡحٌ عَاصِفٌ وَّجَآءَہُمُ الۡمَوۡجُ مِنۡ کُلِّ مَکَانٍ وَّظَنُّوۡۤا اَنَّہُمۡ اُحِیۡطَ بِہِمۡ ۙ دَعَوُا اللّٰہَ مُخۡلِصِیۡنَ لَہُ الدِّیۡنَ ۚ لَئِنۡ اَنۡجَیۡتَنَا مِنۡ ہٰذِہٖ لَنَکُوۡنَنَّ مِنَ الشّٰکِرِیۡنَ ﴿۲۲﴾

(10-22) He it is Who enables you to journey through the land and the sea. And so it happens that when you have boarded the ships and they set sail with a favorable wind, and the passengers rejoice at the pleasant voyage, then suddenly a fierce

gale appears, and wave upon wave surges upon them from every side, and people believe that they are surrounded from all directions, and all of them cry out to Allah in full sincerity of faith: 'If You deliver us from this we shall surely be thankful. (31)

(31) The fact that even the most obdurate mushriks and the most hardened atheists who forget Allah when things go well with them, begin to invoke Allah's help when they are pressed hard from all sides and despair of help from any other quarter, is a clear evidence that there is the All Powerful Allah Who is controlling each and every thing in the universe. Refer to (E.N. 29, Surah Al-Anam).

(31a) The parable is meant to warn those who are utterly neglectful of the life-after-death because of their apparent success in this worldly life. They have been likened to the owners of the land who were happy to presume that the crop was ripe and luxuriant and it was within their power to reap it and enjoy the produce of their harvest. They were so sure of this that they began to enjoy the fore-taste of the ripened crops, unaware of the decree of Allah which destroyed their crops and all their great expectations also. Likewise those who neglect to make preparations for the life-after-death will find to their sorrow that all they did to earn for the enjoyments of this world was, in relation to the next world, like the ripe crop that was destroyed all of a sudden.

فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۗ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۡ ثُمَّ اِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۲۳

(10-23) But no sooner than He delivers them than they go about committing excesses on the earth, acting unjustly. Men ! The excesses you commit will be of harm only to yourselves, (Enjoy, if you will) the fleeting pleasure of this world; in me end you shall all return to Us, and then We shall tell you what you did.

اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا يَاْكُلُ النَّاسُ وَالْاَنْعَامُ حَتّٰٓى اِذَآ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ اَتٰىهَآ اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ۲۴

(10-24) The example of the life of this world (which has enamored you into becoming heedless to Our signs) is that of water that We sent down from the heaven which causes the vegetation of the earth, which sustains men and cattle, to grow luxuriantly. But when the earth took on its golden raiment and became well adorned and the owners believed that they had full control over their lands Our command came upon them by night or by day, and We convened it into a stubble, as though it had not blossomed yesterday. Thus do We expound the signs for a people who reflect.

وَاللّٰهُ يَدْعُوٓا اِلٰى دَارِ السَّلٰمِ ؕ وَ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۲۵

(10-25) (You are being lured by this ephemeral world) although Allah calls you to the abode of peace [32] and guides whomsoever He wills to a straightway.

(32) That is, Allah invites to the way that leads to the abode of peace in the Hereafter. “The abode of peace” here means Paradise, where there will be no fear whatsoever of any loss, calamity, sorrow, pain and trouble.

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ ؕ وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ؕ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۲۶

(10:26) For those who do good there is good reward and more besides; [33] neither gloom nor humiliation shall cover their faces. They are the people of the Garden and in it they shall abide.

(33) That is, Allah by His grace will give to those who did good deeds more than their due reward.

وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا ۙ وَتَرْهَقُهُمْ ذِلَّةٌ ؕ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۲۷

(10:27) Those who do evil deeds, the recompense of an evil deed is it’s like, [34] and humiliation shall spread over them and

there will be none to protect them from Allah. Darkness will cover their faces as though they were veiled with the dark blackness of night. (35) These are the people of the Fire and in it they shall abide.

(34) That is, in contrast to the additional rewards to the good people, those who earned evil deeds, shall be punished only in proportion to their crimes. See (E.N. 110 of An- Namal).

(35) It shall be that kind of gloom that overspreads the faces of the criminals when they are caught, and they despair all hopes of escape.

وَ يَوْمَ نَحْشُرُهُمْ جَمِ يْعًا ثُمَّ نَقُ وْلُ لِلَّذِ يْنَ اَشْرَكُوْا مَكَانَكُمْ اَ نْتُمْ وَ شُرَكَآؤُكُمْ فَزَيَّلْنَا بَ يْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٨﴾

(10:28) And the Day when We shall muster them all together, We shall say to those who associated others with Allah in His divinity: 'Keep to your places - you and those whom you associated with Allah.' Then We shall remove the veil of foreignness separating them. (36) Those whom they had associated with Allah will say. 'It was not us that you worshipped.

(36) Some commentators are of the opinion that the original words of the text mean this: We will cut off every kind of connection and relation between them so that they are not able to show any concern for one another. But these meanings are opposed to the Arabic usage, according to which they mean: We will distinguish them from one another, or We will cause a distinction among them. That is why these have been translated like this: Then We will separate, one from the other. That is, the mushriks and their deities shall stand in front of each other and recognize their mutual and respective positions. The mushriks shall come to know the whole truth about those whom they worshiped and their deities will learn everything about their worshipers.

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَ بَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٢٩﴾

(10:29) Allah's witness suffices between you and us that (even if you worshipped us) we were totally unaware of your worshipping us. (37)

(37) That is, their deities, the angels, the jinns, the spirits, the forefathers, the prophets, the saints, the martyrs and all others, whom they had set up as partners with God and rendered those rights to them which belonged to God alone, will dissociate themselves from their worshipers and declare: We did not know at all that you worshiped us, for no reverence, no respect, no honor, no admiration, no regard, no adoration, no homage that you paid to us; no prayer, no supplication, no request, no offering, no gift you presented to us; and no praise, no prostration, no bowing down, no remembrance, no religious service, or ceremony or ritual you made in our name ever reached us.

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ وَرُدُّوا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُوْنَ ﴿٣٠﴾

(10:30) Thereupon everyone shall taste the recompense of his past deeds. All shall be sent back to Allah, their true Lord, and then all the falsehoods they had fabricated will have forsaken them.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَ الْاَبْصٰرَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

(10:31) Ask them: 'Who provides you with sustenance out of the heavens and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe?' They will surely say: 'Allah.' Tell them: 'Will you, then, not shun (going against reality)?"

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚ فَاَنّٰى تُصْرَفُوْنَ ﴿٣٢﴾

(10:32) Such, then, is Allah, your true Lord. (38) And what is there after truth but error? How, then, are you being turned

away? (39)

(38) That is, as you yourselves admit that Allah alone is your real Provider, Owner and Master, He alone is your true Lord, and, therefore, entitled to your servitude and worship. How have you, then, made others as partners with Him?

(39) It should be kept in mind that these questions have been posed to the common people: therefore they are not being asked, “How are you turning away?” but “How are you turned away” The passive voice clearly shows that there must be some person (or persons) who was turning away the people from the right direction to the wrong one. That is why this appeal is being made to the people: Why are you blindly following those who are misguiding you? Why don’t you use your own common sense? When you yourselves admit the truth about Allah, why don’t you consider the fact that you are being turned away from Him?

This question has been posed at many places in the Quran to bring home the truth to the common people, but at every place the passive voice has been employed in order to keep back the names of the misguiding ones so that their followers should consider the matter coolly and objectively. This also contains a valuable piece of advice for those engaged in propagation work. By avoiding the names of the misguiding ones, the Quran has taken away a very strong weapon from the hands of those, who could otherwise incite the followers that their revered leaders were being made the target of ridicule and criticism.

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِ يۡنَ فَسَقُوۡۤا اَنَّ هُمۡ لَا يُؤۡمِنُوۡنَ ۳۳

(10:33) Thus the word of your Lord is fulfilled concerning the transgressors that they shall not believe. (40)

(40) That is, this Word of your Lord has come true that those who have made up their minds that they would not believe in any case would never believe because of their obduracy, even if the truth were to be presented before them with very plain and clear

arguments.

قُلۡ هَلۡ مِنۡ شُرَكَآئِكُمۡ مَّنۡ يَّبۡدَؤُا الۡخَلۡقَ ثُمَّ يُعِيۡدُهٗ ؕ قُلِ اللّٰهُ يَبۡدَؤُا الۡخَلۡقَ ثُمَّ يُعِيۡدُهٗ فَاَنّٰى تُؤۡفَكُوۡنَ ﴿۳۴﴾

(10:34) Ask them: 'Is there any among those whom you associate with Allah in His divinity who brings about the creation of all beings in the first instance and will then repeat it?' Tell them: 'It is Allah Who brings about the creation of all beings and will then repeat it. (41) How are you, then, being misled? (42)

(41) It is to be noted that the answers to the questions posed in this and the following verse have been put in the mouth of the Prophet (peace be upon him) in contrast to the answers posed in the preceding verses. This is because the mushriks themselves believed, and therefore could not deny, that Allah originated the creation and that their gods had no share in this. But they would not admit that He could or would bring it back, for they could not in that case reject the doctrine of the life-after-death, though it was obvious that the One Who originated the creation could also bring it back again, and not any one of those who had not originated it. That is why the answer has been put in the mouth of the Prophet (peace be upon him) that he should declare it openly and boldly that Allah originated the creation and could and would bring it back again.

(42) This question has been posed to bring home to them the folly of the doctrine of shirk. The argument is this: When Allah originates the creation and has the power to bring it back again, where do the gods you have set up come in? If you think a little, you yourselves will realize that there is no room for anyone in the universe for any claim or title to your reverence or worship or servitude.

قُلۡ هَلۡ مِنۡ شُرَكَآئِكُمۡ مَّنۡ يَّهۡدِىۡۤ اِلَى الۡحَـقِّ ؕ قُلِ اللّٰهُ يَهۡدِىۡ لِلۡحَـقِّ ؕ اَفَمَنۡ يَّهۡدِىۡۤ اِلَى الۡحَـقِّ اَحَقُّ اَنۡ يُّتَّبَعَ اَمَّنۡ لَّا يَهِدِّىۡۤ اِلَّاۤ اَنۡ يُّهۡدٰى ۚ فَمَا لَكُمۡ كَيۡفَ تَحۡكُمُوۡنَ ﴿۳۵﴾

(10:35) Ask them: 'Are there among ones whom you associate with Allah in His divinity those who can guide to the

truth? (43) Say: 'It is Allah alone Who guides to the truth.' Then, who is more worthy to be followed - He Who guides to the truth, or he who cannot find the right way unless others guide him to it? What is wrong with you? How will do you judge!

(43) This is one of the series of questions that have been posed to refute the doctrine of shirk and to establish the doctrine of Tauhid. Besides, it is also meant to focus attention on the importance of the guidance to the truth, which is one of the greatest human necessities. For it is obvious that the human needs and requirements are not confined to food, clothes and the like necessities of the physical life nor to its protection from losses, distresses, calamities etc. But one of man's needs (nay, his greatest need) is to have the knowledge of the right way of life so that he may, on the whole, achieve success in it. It is obvious that in order to be successful in life, man should have the correct knowledge of the use he should make of and the way he should employ his own physical, mental and spiritual powers and capabilities and natural resources. He should also know the nature and the kind of behavior he should adopt towards other human beings (and as a whole, towards the system of the universe in which he has to inevitably live and work), with whom he comes into contact in different capacities. The Quran calls that right way "The Truth" and the guidance that leads to that way, "The Guidance to the Truth".

Now let us turn to the question that has been posed in this verse. The Quran asks the mushriks and all those people who reject the teachings of the Prophet (peace be upon him): Is there any of the partners and gods you have set up besides Allah, who guides you to the truth or can do so? Obviously the answer to this will surely be in the negative for neither of the classes of gods is capable of this: First, let us consider this with regard to those gods and goddesses and living or dead human beings who are worshiped as gods. Though it is true that people turn to them for the fulfillment of their needs or for their protection from calamities in some supernatural way, yet they never turn to them to seek guidance to the truth nor have they themselves ever sent it nor do their devotees ever claim that their deities teach them

the principles of morality, sociology, culture, economics, politics, law, justice and the like.

Then there is the case of those who make rules, regulations and laws which others accept and follow. It is true that such persons are accepted and followed as leaders, but the pertinent question is this: Are they the real guides to the truth, or are they capable of becoming guides to it? Does any one of them possess the kind of knowledge that comprehends all those truths that are a prerequisite for formulating right principles for the guidance of human life? Can anyone of them have full vision of the vast field of activities over which the human problems spread? Is there anyone of them who is absolutely free from the weaknesses, prejudices, personal or communal interests, which become hindrances to the formulation of just laws? If the answers to these questions are in the negative (and obviously no one in his senses can answer otherwise), how can then people with such limitations be expected to be the source of guidance to the truth?

In the light of the above questions, we are able to grasp the signification of the question that has been posed in the Quran: Is there any of the partners you have set up with Allah who can guide you to the truth?

This shows conclusively that Allah alone has the power to satisfy all the human needs and requirements, which may be divided into two categories. First, man stands in need of a provider, a protector, a being to hear and grant his prayers, in short, a permanent support to which he may turn whenever other supports should fail him. The above question inevitably leads to the conclusion that there is no god other than Allah who can fulfill these needs. The other human needs and requirements demand that there should be a guide to lay down such principles for the conduct of human life in its entirety as should be obeyed with perfect confidence and peace of mind. The question posed in (Ayat 35) implies that that “Being” can be none other than Allah. Therefore there remains no argument in support of the point that the principles of culture, morality, and politics should be based on shirk or secularism except that one should persist in obduracy

and obstinacy.

وَمَا يَتَّبِعُ اَكْثَرُ هُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِىْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿٣٦﴾

(10:36) Most of them only follow conjectures; (44) and surely conjecture can be no substitute for truth. Allah is well aware of whatever they do.

(44) It means that neither the authors of religion, nor philosophers, nor law makers based their opinions on knowledge but on mere guesswork and conjecture. Likewise, those who followed these religious or worldly leaders did it on the mere assumption that their authors were great people; therefore they must be right. That was why their forefathers and the common people followed them.

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٣٧﴾

(10:37) And this Qur'an is such that it could not be composed by any unless it be revealed from Allah. It is a confirmation of the revelation made before it and a detailed exposition of the Book. (45) Beyond doubt it is from the Lord of the universe.

(45) The arguments contained in (Ayat 37) may be elaborated like this:

(1) The Quran confirms that which had been revealed before and presents the same fundamental principles and teachings which were taught by the Prophets who came before Muhammad (peace be upon him). Had he invented the Quran, he would have made additions to the truths of the former books in order to make himself conspicuous.

(2) The Quran explains in detail and amplifies the fundamental principles and teachings contained in “the Book”, that is, the Scriptures brought by the former Prophets, and adds more evidence and explanations to it so that it may be better understood and practiced.

اَمۡ يَقُوۡلُوۡنَ افۡتَرٰٮهُ‌ؕ قُلۡ فَاۡتُوۡا بِسُوۡرَةٍ مِّثۡلِهٖ وَادۡعُوۡا مَنِ اسۡتَطَعۡتُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ۳۸

(10:38) Do they say that the Messenger has himself composed the Qur'an? Say: 'In that case bring forth just one surah like it and call on all whom you can, except Allah, to help you if you are truthful. (46)

(46) There is a general misunderstanding that the challenge of the Quran to produce a book, nay, a Surah like this, is in regard to its eloquent, pure and unique literary excellence. This has been the natural result of the way in which discussions have been carried on to prove the miracle of the Quran. But the Quran is far above this that it should claim to be a unique and matchless book because of its excellent diction. There is no doubt at all that it is unique and matchless in this respect also, but the real basis of its claim and challenge, that no human brain is capable of producing a book like this, is its subject matter and teachings. The Quran itself has stated at different places those aspects which are a sure proof of its revelation from Allah and the refutation of the false aspersions that it was a human invention. This has already been explained at appropriate places and will be explained in the succeeding pages. See (E.N. 26, 27 of Surah At-Toor).

بَلۡ كَذَّبُوۡا بِمَا لَمۡ يُحِيۡطُوۡا بِعِلۡمِهٖ وَلَمَّا يَاۡتِهِمۡ تَاۡوِيۡلُهٗ‌ؕ كَذٰلِكَ كَذَّبَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الظّٰلِمِيۡنَ ۳۹

(10:39) In fact they arbitrarily rejected as false whatever they failed to comprehend and whose final sequel was not apparent to them. (47) Likewise had their predecessors rejected the truth, declaring it falsehood. Do observe, then, what was the end of the wrong-doers.

(47) They could declare the Quran as forged on two grounds only, but neither of these existed: First, if they had had a proof that the Book had not been revealed by Allah, but had been forged by someone; secondly, that the truths enunciated in it and the information given in it were false. But no one could say on the

basis of true knowledge that the Book had been really forged and then ascribed to God: nor could anyone say that he had peeped behind the curtains of the unseen and discovered that there was not One God (as taught in this Book) but many gods in the heavens: nor could anyone assert on the basis of true knowledge that there were no angels, no revelations and no God, but these were mere fictions that had been invented by some fertile imagination: nor had anyone witnessed by actually visiting the Hereafter that the information about rewards and punishments was utterly wrong. But in spite of the lack of any proof to the contrary; they were challenging the genuineness of the Quran with the boldness and impudence of one who had made a thorough research into the matter and proved it to be false.

وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ۝٤٠

(10:40) Of those some will believe and others will not. Your Lord knows best the mischief-makers. (48)

(48) Those who do not believe in the Quran have been called “corrupters” or mischief makers because their rejection is not based on any sound reason but on prejudice and selfishness and because it prevents others from believing in it. “And your Lord is Best Aware” because there is nothing that is hidden from Him. They can deceive the people that they are rejecting the Quran because they are convinced that it is not the Book of God, but they cannot deceive Allah that they are doing this with good intentions for he knows that it is because of their mischief. They are obdurate and obstinate and are suppressing the voice of their consciences and hearts: they deliberately shut their ears and minds against the truth and prefer their worldly interests, their fancies, their lusts and desires to it. That is why they cannot be regarded as innocent sinners, but they are, in fact, the mischief makers.

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ۝٤١

(10:41) And if they reject you as false, tell them: 'My

deeds are for myself and your deeds for yourselves. You will not be held responsible for my deeds, nor I for your deeds. (49)

(49) This is to say, I don't want to enter into useless discussions and disputes with you on this score. If I am an impostor, I alone shall bear the consequences for it; and if you are rejecting the truth, you are not doing any harm to me but only to yourselves.

وَمِنۡهُمۡ مَّنۡ يَّسۡتَمِعُوۡنَ اِلَيۡكَ ؕ اَفَاَنۡتَ تُسۡمِعُ الصُّمَّ وَ لَوۡ كَانُوۡا لَا يَعۡقِلُوۡنَ ﴿۴۲﴾

(10:42) Of them some seem to give heed to you; will you, then, make the deaf hear even though they understand nothing? (50)

(50) Though this and the succeeding verse have been addressed to the Prophet (peace be upon him), these are meant to reprove those people who were not paying attention to the Message. For they only heard the sounds of the words he spoke to them, just as the animals hear the sound of the words, but pay no attention to understand what is said to them. This was because they were prejudiced against him and had already decided that they would not acknowledge anything, however, reasonable that may be, if it went against the creeds and ways they had inherited, and against their own desires, lusts, and interests. Likewise those people who live like animals hear the sounds of his words, but pay no attention to their meaning for they are not interested in anything other than eating, drinking and making merry. They are so engaged in and intoxicated with the gratification of their lusts that they never bother to find out whether what they are doing is right or wrong. All such people are deaf to the Message, though they might have ears for other things.

وَ مِنۡهُمۡ مَّنۡ يَّنۡظُرُ اِلَيۡكَ ؕ اَفَاَنۡتَ تَهۡدِى الۡعُمۡىَ وَ لَوۡ كَانُوۡا لَا يُبۡصِرُوۡنَ ﴿۴۳﴾

(10:43) And of them some look towards you; will you, then, guide the blind, even though they can see nothing? (51)

(51) Here again they may be likened to animals which see

with their eyes but cannot perceive anything beyond what appears on the surface. Likewise those people saw the Prophet (peace be upon him) and his companions, but did not perceive their pure life for they did not have the true vision to see the wonderful change that was coming in the lives of those who had listened to and accepted the Message.

As has been pointed out in (E.N. 50), though these verses were addressed to the Prophet (peace be upon him), they were really meant to reprove and admonish the disbelievers in a subtle manner so as to arouse their dormant faculties of hearing and seeing and open these for the reception and acceptance of the rational and sympathetic Message. In order to understand the wisdom of this indirect method of admonition, let us take the example of two righteous friends. One of them who lived among corrupt people did his very best to convey the righteous message both by precept and by practice. He set the model of the highest moral conduct and character before them, and urged them in a sincere and sympathetic manner to consider their own moral condition, and admonished them in a very sincere and rational manner to make them realize that they were living in a very corrupt moral state, and advised them to adopt the right way of life. But none of them would pay any attention to his admonition nor learn any lesson from his pure life. Suppose his friend came there at that time and said: Why are you giving advice to these deaf people and showing the way to these blind ones, who have no ears for good things and no eyes for the right way? It is obvious that these words would not have been uttered by way of dissuading the first friend from doing his reform work but for arousing the dormant faculties of the corrupt people by this subtle indirect method.

اِنَّ اللّٰہَ لَا یَظۡلِمُ النَّاسَ شَیۡـًٔا وَّلٰکِنَّ النَّاسَ اَنۡفُسَہُمۡ یَظۡلِمُوۡنَ ﴿۴۴﴾

(10:44) Surely Allah does not wrong men; they rather wrong themselves. (52)

(52) “Allah does not wrong mankind” because He gives them ears to hear, eyes to see and hearts to feel and ponder, and

everything that is required to enable them to discriminate between right and wrong, truth and falsehood. But it is “But mankind wrong themselves” by refusing to make the right and proper use of their faculties and by following their lusts and enjoying the things of this world. Naturally this has made their eyes so blind and their ears so deaf and their hearts so dead that they are incapable of distinguishing between right and wrong, good and bad, for their conscience has also become dead.

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ۭ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاۗءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ۴۵

(10:45) (But today they are oblivious of everything except enjoyment of worldly life.) And on the Day when He will muster all men together, they will feel as though they had been in the world no more than an hour of the day to get acquainted with one another. (53) (It will then become evident that) those who called the lie to meeting with Allah (54) were utter losers and were not rightly-directed.

(53) That is, when they will enter the Hereafter and contrast its eternal life with the transitory life they lived in this world, they will realize that their past life was nothing in comparison with the eternal future life of the Hereafter. Then they will see clearly that it was a big folly to spoil the eternal life for the sake of transitory joys and paltry gains of the world.

(54) They were losers because they forgot that one day they would have to present themselves before Allah and as a result of this disbelief they committed evil deeds.

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰي مَا يَفْعَلُوْنَ ۴۶

(10:46) Whether We let you see (during your lifetime) some of the chastisement with which We threaten them, or We call you unto Us (before the chastisement strikes them), in any case they are bound to return to Us. Allah is witness to all what they do.

وَ لِكُلِّ اُمَّۃٍ رَّسُوۡ لٌ ۚ فَاِذَا جَآءَ رَسُوۡلُہُمۡ قُضِیَ بَیۡ نَہُمۡ بِالۡقِسۡطِ وَہُمۡ لَایُظۡلَمُوۡنَ ۴۷

(10:47) A Messenger is sent to every people; (55) and when their Messenger comes, the fate of that people is decided with full justice; they are subjected to no wrong. (56)

(55) Here the word ummat does not merely mean a nation or a community but includes all those people whom the message of a Messenger reaches after his appointment, even though he may not be alive among them. More than this: as long as his teachings remain intact and within the reach of everyone to ascertain what they really are, all such people will be treated and judged as his ummat and their cases decided with justice in accordance with (Ayat 47). According to this standard, all the people of the world are the ummat of Prophet Muhammad (peace be upon him), and will remain so, as long as the Quran continues to be published in its original and complete form as today. That is why it has not been said, “There is a Messenger in every ummat” but “There is a Messenger for every ummat.”

(56) That is, when the message of a Messenger reaches a people, they should know that henceforth they are on trial and that no excuse would be accepted that they were ignorant of it. Then judgment is passed on them with scrupulous justice. Those, who accept the message and mend their way in accordance with it, are declared to be worthy of Allah’s blessings, and those who reject it are doomed to a torment that may be inflicted both in this world and in the next world or only in the Hereafter.

وَ یَقُوۡلُوۡنَ مَتٰی ہٰذَا الۡوَعۡدُ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ۴۸

(10:48) They say: 'If what you promise is true, when will this threat be fulfilled?'

قُلۡ لَّاۤ اَمۡلِکُ لِنَفۡسِیۡ ضَرًّا وَّلَا نَفۡعًا اِلَّا مَا شَآءَ اللّٰہُ ؕ لِکُلِّ اُمَّۃٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُہُمۡ فَلَا یَسۡتَاۡخِرُوۡنَ سَاعَۃً وَّلَایَسۡتَقۡدِمُوۡنَ ۴۹

(10:49) Tell them: 'I have no power to harm or benefit

even myself, except what Allah may will. (57) There is an appointed term for every people; and when the end of their term comes, neither can they put it off for an hour, nor can they bring it an hour before. (58)

(57) This is to say, I never said that I will sit in judgment on you and inflict torment on those who do not believe in me. Therefore, I am not in a position to tell when the threat will be made good. As the threat has been held out by Allah, He will pass His judgment on you when He wills, and in whatever way He wills, for everything depends on His will.

(58) That is, Allah passes His judgment on individuals and communities after the expiry of the term that He Himself has set and He alone knows how long it lasts for a community. He is not hasty in giving rewards or punishments. When He sends His Messenger to deliver His Message, He allows sufficient time to each individual and to each community to consider it and ponder over it and mend his (or its) way, during the appointed term. The period of the term may extend to centuries in the case of a community and He knows best how long it should be.

When that term, which is based on justice, expires, and that person or community does not repent of its rebellious conduct, then Allah passes His judgment. When the time of the judgment comes, it is neither advanced nor delayed even by a single hour.

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ۝٥٠

(10:50) Tell them: 'Did you consider (what you would do) were His chastisement to fall upon you suddenly by night or by day? So why are the culprits seeking to hasten its coming?

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ۭ آٰلْـٰٔنَ وَقَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝٥١

(10:51) Is it only when this chastisement has actually overtaken you that you will believe in it? (And when the chastisement will surprise you), you will try to get away from it,

although it is you who had sought to hasten its coming.'

ثُمَّ قِيۡلَ لِلَّذِيۡنَ ظَلَمُوۡا ذُوۡقُوۡا عَذَابَ الۡخُلۡدِ ۚ هَلۡ تُجۡزَوۡنَ اِلَّا بِمَا كُنۡتُمۡ تَكۡسِبُوۡنَ ۵۲

(10:52) The wrong-doers will then be told: 'Suffer now the abiding chastisement. How else can you be rewarded except according to your deeds?'

وَيَسۡتَنۡۢبِـُٔوۡنَكَ اَحَقٌّ هُوَ ؕ قُلۡ اِىۡ وَرَبِّىۡۤ اِنَّهٗ لَحَقٌّ ؕ وَمَاۤ اَنۡتُمۡ بِمُعۡجِزِيۡنَ ۵۳

(10:53) They ask you if what you say is true? Tell them: 'Yes, by my Lord, this is altogether true, and you have no power to prevent the chastisement from befalling.'

وَلَوۡ اَنَّ لِكُلِّ نَفۡسٍ ظَلَمَتۡ مَا فِى الۡاَرۡضِ لَافۡتَدَتۡ بِهٖ ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الۡعَذَابَ ۚ وَقُضِىَ بَيۡنَهُمۡ بِالۡقِسۡطِ وَهُمۡ لَا يُظۡلَمُوۡنَ ۵۴

(10:54) If a wrong-doer had all that is in the earth he would surely offer it to ransom himself. When the wrong-doers perceive the chastisement, they will feel intense remorse in their hearts. (59) But a judgement shall be made with full justice about them. They shall not be wronged.

(59) “And they will feel remorse”. When all of a sudden, they face the torment on the Day, which they had denied throughout their lives, and on that presumption had gone on doing wrong deeds. Not only this: they will also feel very sorry that they had denied the Messengers and brought baseless charges against them, who had warned them of it. Therefore when they witness it against all their expectations, they will find the ground slipping from under their feet and will feel utterly helpless and guilty in their minds because of the remembrance of their wrong doings and of the pricking of their conscience. In short, their condition will be that of a gambler, who turns a deaf ear to the counsel of his well-wishers and stakes his all on mere speculation and goes bankrupt. But such a person has to blame none but himself only for his sad plight.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالۡاَرۡضِ ؕ اَلَاۤ اِنَّ وَعۡدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكۡثَرَهُمۡ لَا يَعۡلَمُوۡنَ ۵۵

(10:55) Indeed all that is in the heavens and the earth belongs to Allah. And most certainly Allah's promise will be fulfilled, though most men are not aware.

وَ يُحۡ وَيُمِيۡتُ وَ اِلَيۡ تُرۡجَعُوۡنَ۝٥٦

(10:56) He it is Who gives life and causes death, and to Him shall you all be returned.

يٰۤاَيُّ ا النَّاسُ قَ جَآءَ كُمۡ وَّعِظَ ةٌ مِّنۡ رَّبِّكُمۡ وَ شِفَآءٌ لِّمَا فِى الصُّدُوۡ رِ وَ ُ دًى وَّرَحۡمَ ةٌ لِّ لۡ ـمُؤۡمِنِيۡ ۝٥٧

(10:57) Men! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe.

قُلۡ بِفَ ضۡلِ اللّٰ وَ بِرَحۡمَتِهٖ فَبِذٰلِكَ فَلۡ يَفۡرَحُوۡا ؕ هُوَ خَ يۡرٌ مِّمَّا يَ جۡمَعُوۡ نَ ۝٥٨

(10:58) Tell them (O Prophet!): 'Let them rejoice in Allah's grace and mercy through which this (Book) has come to you. It is better than all the riches that they accumulate.

قُلۡ اَرَءَيۡتُمۡ مَّاۤ اَنۡزَلَ اللّٰ لَكُمۡ مِّنۡ رِّزۡقٍ فَجَعَلۡتُمۡ مِّنۡهُ حَرَامًا وَّ حَلٰلًا ؕ قُلۡ ءٰۤاٰللّٰ اَذِنَ لَكُمۡ اَمۡ عَلَى اللّٰ تَفۡتَرُوۡنَ ۝٥٩

(10:59) Did you consider that the sustenance which Allah had sent down for you [60] of your own accord you have declared some of it as unlawful and some as lawful? [61] Ask them: 'Did Allah bestow upon you any authority for this or do you forge lies against Allah? [62]

(60) It has been purposely avoided to translate the Arabic word rizq into provisions, for it is liable to create a very serious misunderstanding regarding the implications of this verse. For in this sense rizq will be confined to food and eatables only, whereas it is very comprehensive in its meaning and it covers everything that Allah has given to man, food, children, knowledge, law etc.

Instances can be cited from the Quran and the traditions in support thereof. Thus it has become, obvious that according to this verse, in Allah's sight it is wrong and sinful to adopt the attitude of independence towards every kind of rizq, including articles of food.

Thus it has become clear that the consequences of this misunderstanding about the meaning of rizq are far-reaching. As a result of this limited meaning of rizq, it will be sinful only to make the unlawful articles of food lawful and vice versa but it will not be sinful if the people become their own law makers in regards to the social, economic, political and international matters. It is because of this misunderstanding that even some scholars of the Islamic law do not consider it sinful if people do not take guidance from the Sharia in regard to matters other than those of food; whereas in this verse, Allah has taken to task all those people, who arrogate to themselves the right of making lawful or unlawful not only the articles of food but anything that has been made lawful or unlawful by the Sharia.

(61) The question has been posed to impress how horrible and rebellious their crime is, as if to say: How dare you make your own regulations contrary to those which Allah has given you, when, in fact, you yourselves are His creation? What do you think about the servant, who claims that he himself has the right to prescribe the limits concerning the things which his master has entrusted to his care, and therefore, there is no need of consulting him? How will you treat your own servant if he were to claim that he had every right to use and spend as he will all that belongs to you? Leave alone the case of that servant who does not acknowledge at all that he has any master, or that he is a servant, and the things that are in his possession are not his but belong to someone else; for the case under discussion does not concern such a villainous usurper. The question has been posed concerning that servant who himself acknowledges that he is a servant of some master and that the things in his possession belong to the master and not to himself. Yet he claims that he has the right to make rules and regulations and set limits for himself regarding the use of those things, and that there is no need for

him to consult his master.

(62) This question has been posed to corner the transgressors who arrogate to themselves the right to make rules and regulations in regards to the use they could make of the things of their Master. It is meant to impress on them that they have placed themselves in an awkward position by arrogating that right without any lawful authority. Their claim would have been valid, if the Master had Himself authorized them to make whatever laws they liked concerning the use of the things entrusted to the servants by Him. The pertinent question is whether they possessed any such authority from the Master, or were putting forward this claim without any delegation of such rights to them. If they had any such warrant they should show it: otherwise they would be guilty of two crimes, rebellion and forgery.

وَ مَا ظَنُّ الَّذِ نَ يَ تَوُنَ عَلَى اللّٖ ا لۡكَذِبَ وَ مَ لقِيٰمَةِؕ اِنَّ اللّٰ لَذُوۡ ضَلٍ عَلَى النَّاسِ وَ لٰكِنَّ ۡ ثَرَّ لَا مَ كُرُوۡنَ۝٦٠

(10:60) Think how those who invent lies against Him will be treated on, the Day of Judgement? Allah is bountiful to men yet most of them do not give thanks. (63)

(63) It is a pity that most of the servants are not grateful to the Master for this great favor that He has given them full instructions about the way they should live in His house, and the use they should make of His things, and the conduct they should adopt, as if to say: If you live in the world according to My instructions, you will win My approval and deserve the greatest rewards, but if you live as rebels, you would incur My wrath and merit a painful chastisement. Nay, instead of showing gratitude for this favor, many of the servants seem to think like this: The Master ought to have left us in the world without any guidance and secretly watched us to see which of us was living in rebellion against His law, and then punished the criminals. They do not seem to realize that if the Master had put them to this hard test none would have escaped punishment.

وَ مَا تَكُوۡنُ فِىۡ شَاۡنٍ وَّ مَا تَتۡلُوۡا مِنۡهُ مِنۡ قُرۡاٰنٍ وَّ لَا تَعۡمَلُوۡنَ مِنۡ عَمَلٍ اِلَّا كُنَّا عَلَيۡكُمۡ شُهُوۡدًا اِذۡ تُفِيۡضُوۡنَ فِيۡهِ ؕ وَ مَا يَعۡزُبُ عَنۡ رَّبِّكَ مِنۡ مِّثۡقَالِ ذَرَّةٍ فِى الۡاَرۡضِ وَ لَا فِى السَّمَآءِ وَ لَاۤ اَصۡغَرَ مِنۡ ذٰلِكَ وَ لَاۤ اَكۡبَرَ اِلَّا فِىۡ كِتٰبٍ مُّبِيۡنٍ ﴿۶۱﴾

(10:61) (O Prophet!) Whatever you may be engaged in, whether you recite any portion of the Qur'an, or whatever else all of you are doing, We are witnesses to whatever you may be occupied with. Not even an atom's weight escapes your Lord on the earth or in the heaven, nor is there anything smaller or bigger than that, except that it is on record in a Clear Book. (64)

(64) These things have been mentioned here in order to comfort the Prophet (peace be upon him) and give a warning to his enemies. These are meant to lessen his worry and to strengthen him, as if to say: We see all that you are doing in propagating the Message of the truth with great patience and fortitude, and exerting your utmost to reform mankind. Rest assured that We have not left you alone after entrusting you with this arduous duty. We are not unaware of whatever you are doing for the performance of your mission, and also whatever your enemies are doing to oppose you. On the other hand, a warning has also been administered to his opponents: Don’t remain under the delusion that no one is seeing what you are doing in opposing the Messenger of the truth and the reformer of mankind? We are seeing whatever mischief you are doing and whatever obstacles you are placing in the way of the mission. We are keeping a detailed and accurate record of all these things. Therefore beware that you shall be called upon to render an account of all your doings.

اَلَاۤ اِنَّ اَوۡلِيَآءَ اللّٰهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَ لَا هُمۡ يَحۡزَنُوۡنَ ﴿۶۲﴾

(10:62) Oh, surely the friends of Allah have nothing to fear, nor shall they grieve -

الَّذِيۡنَ اٰمَنُوۡا وَ كَانُوۡا يَتَّقُوۡنَ ؕ ﴿۶۳﴾

(10:63) the ones who believe and are God-fearing.

لَهُمُ الۡبُشۡرٰى فِى الۡحَيٰوةِ الدُّنۡيَا وَ فِى الۡاٰخِرَةِ ؕ لَا تَبۡدِيۡلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الۡفَوۡزُ الۡعَظِيۡمُ ؕ﴿۶۴﴾

(10:64) For them are glad tidings in this world and in the Hereafter. The words of Allah shall not change. That is the supreme triumph.

وَ لَا يَحۡزُنۡكَ قَوۡلُهُمۡ ؕ اِنَّ الۡعِزَّةَ لِلّٰهِ جَمِيۡعًا ؕ هُوَ السَّمِيۡعُ الۡعَلِيۡمُ ﴿۶۵﴾

(10:65) (O Prophet!) Let not the utterances of the opponents distress you. Indeed all honor is Allah's. He is All-Hearing, All-Knowing.

اَلَاۤ اِنَّ لِلّٰهِ مَنۡ فِى السَّمٰوٰتِ وَمَنۡ فِى الۡاَرۡضِ ؕ وَ مَا يَتَّبِعُ الَّذِيۡنَ يَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ شُرَكَآءَ ؕ اِنۡ يَّتَّبِعُوۡنَ اِلَّا الظَّنَّ وَ اِنۡ هُمۡ اِلَّا يَخۡرُصُوۡنَ ﴿۶۶﴾

(10:66) Verily whoever dwells in the heavens or the earth belongs to Allah. Those who invoke others beside Allah, associating them with Him in His divinity, only follow conjectures and are merely guessing.

هُوَ الَّذِىۡ جَعَلَ لَكُمُ الَّيۡلَ لِتَسۡكُنُوۡا فِيۡهِ وَ النَّهَارَ مُبۡصِرًا ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ يَّسۡمَعُوۡنَ ﴿۶۷﴾

(10:67) It is Allah alone Who has made the night that you may rest in it, and has made the day light-giving. Surely in that there are signs for those who give heed (to the call of the Messenger). (65)

(65) This is a concise statement of a very important subject and requires a detailed explanation. The Quran declares in a few words that all religions other than the revealed one are false because they have been founded on the philosophical research for the primary cause of the origin of the universe. The philosophical research is after all based on guesswork, and is in its very nature incapable of reaching to the truth. The right way of arriving at the truth is to make a study of the signs (e.g. day and

night) and of the Message of the Prophets in a dispassionate manner. For this is the only way of discovering the truth. Otherwise, if one follows wrong ways, he shall always arrive at wrong conclusions. Let us now consider several methods that different people have adopted in search of this knowledge:

a. The mushriks base their search entirely and solely on superstition.
b. The hermits and ascetics pretend and claim that they acquire that knowledge by means of contemplation and meditation and see the reality by peeping into the hidden. But the fact is that they do not see the reality; it is only a trick of their own imagination. They form a mental image and then concentrate their mind on it and eventually it takes the shape of the so called reality.
c. The philosophers claim to base their research on rationalism but it is really only surmise and guesswork, even though they may give logical arguments and sound reasons in its support.
d. Then there are the scientists: though they follow the scientific method of research in the physical world, they abandon it completely in regards to their investigation into metaphysics and start to follow conjectures, surmises, and guesswork.

Then these groups invariably suffer from prejudices and are not inclined to understand the point of view of those who differ with them, and, therefore, obstinately stick to their own theories.
In this passage (Ayats 66-67), the Quran declares that this way of search after knowledge is basically wrong, as if to say: The real cause of your deviation is that you base your search of reality on mere surmise and guesswork, and then, because of your prejudices, refuse to listen even to reasonable things. The result is that you have not only failed to arrive at the truth but also to judge rightly the revealed religion, presented by the Messengers.

In contrast to the above ways of research, the Quran presents its own way and asserts that it alone is the correct,

rational and scientific way of arriving at the truth. It is this: The prerequisite for research is that you should give up your preconceived prejudices and listen to the Message of those who claim that their information about the reality is based on knowledge and not on surmises, guesswork's, meditations and contemplations, abstract deductions etc. Then consider deeply the signs in the universe to which the Quran invites your attention. If these also point to the reality they claim to reveal, then there is no reason why should you deny the truth taught by those Messengers. This is the basis of the philosophy of Islam. What a pity that even the Muslim philosophers have forsaken this way and followed in the footsteps of Plato and Aristotle.

The Quran has inculcated this method at many places and has over and again presented many a phenomenon as a proof of the reality, and taught the people how to arrive at the right conclusion so as to perceive the reality. Accordingly, in( verse 67), the sign of the night and the day has been presented for the deep consideration of the people. The change of day and night is a wonderful sign and clearly points to the Universal Designer and the All-Powerful Ruler; for it takes place by the turning of the earth on its axis and in relation to the sun with mathematical precision. This change is due to the great wisdom of the Designer and has a great purpose behind it because of its innumerable benefits for all that exists on the earth. This points out also to the Providence of the Creator for it demonstrates conclusively that He has made perfect arrangements for the existence of His creation. Moreover, this also shows that the Universal Designer is One and also that He is not playful but Wise and purposeful. This change also points towards the great reality that He, being the Benefactor and Lord, is worthy of worship and none else. This is because every other being is provided with its requirements by this change of day and night and none provides others; therefore none of them can be the Lord and the Master. In the light of these signs, how can, any other religion, based on mere surmise and guesswork, be considered to be true when it is compared with the revealed religion which is based on such clear signs as these?

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ

بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾

(10:68) They say: 'Allah has taken a son. (66) Glory be to Him. (67) He is self-sufficient! His is all that is in the heavens and all that is in the earth. (68) Have you any authority to support (that Allah has taken a son)? Do you ascribe to Allah something of which you have no knowledge?

(66) In the preceding passage people were taken to task for founding false religions on mere surmise and guesswork. In this passage the Christians and others, who believe that God has begotten a son, have been taken to task for this blasphemy which has no authority other than mere presumption.

(67) The Arabic phrase Subhan-Allah is used to express astonishment at something apparently inexplicable. But its literal meaning is, Allah is All-Pure, and is absolutely free from any defect, blemish and flaw. Here it implies both these things. It expresses astonishment at their blasphemy that Allah has taken a son to Himself, and also refutes it, saying, Allah, being perfect in every way, does not stand in need of a son.

(68) Three things have been put forward to refute their blasphemy:

(1) Allah is pure and without any defect.
(2) Allah is Self-sufficient in every way, and
(3) Allah is the Owner of everything in the heavens and the earth.

Let us now briefly explain how these three things refute that blasphemy.

It is obvious that a son is either sprung from the loins or is adopted. In the first case, such a conception of Allah amounts to this: He is mortal like every other being: therefore He stands in need of a spouse in order to propagate His offspring like other beings. In the second case, it shall have to be presumed that Allah stands in need of a son to inherit His Kingdom in order to make up, to some extent, for the deficiency that is caused by His

childlessness. Or that Allah also cherished paternal love like human beings, and therefore, adopted as son one of the millions of His slaves.

Whatever be the case, it is obvious that the blasphemy shall have to be based on such a creed which presumes that Allah suffers from many defects, many weaknesses, many shortcomings and many wants. The Quran refutes all such blasphemous creeds, saying, He is All-Pure and therefore, is free from all such defects; and by, He is Self-sufficient, the Quran asserts that He does not suffer from any of those weaknesses and wants which impel the mortals to have children. Lastly, it says clearly that all the beings in the heavens and the earth belong to Him and that He has no particular relation with anyone of them so as to make such a one His son or only son or heir apparent. Though it is true that Allah loves some of His slaves more than the others because of their excellences, it does not in any way mean that He raises such a one from the rank of a slave to that of a partner in His Godhead. For, the highest rank He bestows on them is that they are Allah's friends, "Who believe and fear Allah, (and therefore they) shall have no occasion for fear and sorrow. There is nothing but good news for them in this world and in the Hereafter (Ayat 62- 63).

لِ قُ اِنَّ الَّذِ نَ يَ تَوُنَ عَلَى اللّٖ ا كَذِبَ لَا يُ لِحُونَ ۭ ٦٩

(10:69) Tell them (O Muhammad!): 'Indeed those who invent lies against Allah will never prosper.

مَتَاعٌ فِى الدُّنْيَا ثُمَّ اِلَيْ نَا مَرجِعُهُ ثُمَّ نُذِيقُ مُ ا عَذَابَ الشَّدِ بِمَا كَانُ ا وَ فُرُونَ ٧٠

(10:70) They may enjoy the life of this world, but in the end they must return to Us, and then We shall cause them to taste severe chastisement for their disbelieving.'

وَ تْلُ عَلَ يْ نَبَاَ مُ ِ اِ قَالَ لِقَوْ يٰقَوْ مِ ا كَانَ كَبُرَ عَلَيْ كُ مَّقَامِ وَتَذْ كِ ي بِاٰيٰتِ اللّٖ فَعَلَى اللّٖ تَوَكَّلْ ثُ فَاَجْ مِعُوْ ا مْ رَكُ وَ شُرَكَآءَكُ ثُمَّ لَا يَكُ مْ رُكُ عَلَيْ كُ غُمَّ ثُمَّ اقْضُ وا اِلَيَّ وَ لَا تُنْ ظِرُونِ ٧١

(10:71) And narrate to them the story of Noah [69] when he said to his people: 'My people! If my living in your midst and my effort to shake you out of heedlessness by reciting to you the revelations of Allah offend you, then remember that I have put all my trust in Allah. So draw up your plan in concert with those whom you associate with Allah in His divinity, leaving no part of it obscure, and then put it into effect against me, and give me no respite. [70]

(69) The story of Prophet Noah (peace be upon him) has been related here to serve as a warning to those who were rejecting the Message of Prophet Muhammad (peace be upon him). Up to this place, arguments had been presented before them to show the errors of their creeds, thoughts and ways, and impressive appeals had been made to them to adopt the right way. But from here onward they are being warned of the consequences of the attitude they had adopted towards their Messenger and admonished indirectly to learn a lesson from the fate of Prophet Noah's (peace be upon him) people, who had behaved towards their Prophet like the Quraish, the addressees. The Prophet had been pointing out to them in a very befitting manner their errors and deviations, and was trying to correct them. But instead of considering and reconsidering these things, they had become his mortal enemies, though he had no self-interest in his Mission and was extending the Message for their good, but they responded to his arguments with rudeness, abuses and stones. So much so that his very person had become intolerable and unbearable for them. This was because of their prejudices against the right way, which had so blinded them that they could not tolerate even the presence of the one who was following the right way. At this Allah commanded His Messenger (peace be upon him) to recite to them the story of Prophet Noah (peace be upon him) so that they might get in it the answer to their misbehavior towards him.

(70) This was a challenge that amounted to this: I am not going to give up my mission at all, whatever you may do against me, for I have my full trust in Allah. See (Ayat 55 of Surah Hud).

فَاِنۡ تَوَلَّيۡتُمۡ فَمَا سَاَلۡتُكُمۡ مِّنۡ اَجۡرٍ ؕ اِنۡ اَجۡرِىَ اِلَّا عَلَى اللّٰهِ ۙ وَاُمِرۡتُ اَنۡ اَكُوۡنَ مِنَ الۡمُسۡلِمِيۡنَ ۝٧٢

(10:72) When you turned your back on my admonition (what harm did you cause me?) I had asked of you no reward, for my reward lies only with Allah, and I am commanded to be of those who totally submit (to Allah)

فَكَذَّبُوۡهُ فَنَجَّيۡنٰهُ وَمَنۡ مَّعَهٗ فِى الۡفُلۡكِ وَجَعَلۡنٰهُمۡ خَلٰٓئِفَ وَاَغۡرَقۡنَا الَّذِيۡنَ كَذَّبُوۡا بِاٰيٰتِنَا ۚ فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الۡمُنۡذَرِيۡنَ ۝٧٣

(10:73) But they rejected Noah, calling him a liar. So We saved him and those who were with him in the Ark, and made them successors (to the authority in the land), and drowned all those who had rejected Our signs as false. Consider, then, the fate of those who had been warned (and still did not believe).

ثُمَّ بَعَثۡنَا مِنۡۢ بَعۡدِهٖ رُسُلًا اِلٰى قَوۡمِهِمۡ فَجَآءُوۡهُمۡ بِالۡبَيِّنٰتِ فَمَا كَانُوۡا لِيُؤۡمِنُوۡا بِمَا كَذَّبُوۡا بِهٖ مِنۡ قَبۡلُ ؕ كَذٰلِكَ نَطۡبَعُ عَلٰى قُلُوۡبِ الۡمُعۡتَدِيۡنَ ۝٧٤

(10:74) Then We sent forth after him other Messengers, each one to his people. They brought to them clear signs, but they were not such as to believe in what they had rejected earlier as false. Thus do We seal the hearts of those who transgress. (71)

(71) The transgressors whose hearts are sealed are those obstinate and obdurate people who are so hardened against persuasion that they firmly and perversely adhere to the opinion they have once formed erroneously. As they themselves refuse to listen to counsel and admonition, Allah’s curse falls on them and they are deprived of the ability of ever coming to the right way.

ثُمَّ بَعَثۡنَا مِنۡۢ بَعۡدِهِمۡ مُّوۡسٰى وَهٰرُوۡنَ اِلٰى فِرۡعَوۡنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسۡتَكۡبَرُوۡا وَكَانُوۡا قَوۡمًا مُّجۡرِمِيۡنَ ۝٧٥

(10:75) Then, after them, (72) We sent forth Moses and Aaron to Pharaoh and his chiefs with Our signs, but they waxed proud. (73) They were a wicked people.

(72) ( E. Ns 84-111) about the story of Prophet Moses (peace be upon him) and Pharaoh, already added to Surah Al-Araf, should be kept in view, as the things explained therein will not be repeated here.

(73) “They behaved arrogantly” because of their wealth, power, pomp and show, and considered themselves above subjection to the Message. Therefore they showed haughtiness instead of surrender and obedience to it.

فَلَمَّا جَآءَهُمُ الۡحَقُّ مِنۡ عِنۡدِنَا قَالُوۡۤا اِنَّ هٰذَا لَسِحۡرٌ مُّبِيۡنٌ ﴿۷۶﴾

(10:76) And when truth came to them from Us, they said: 'Indeed this is plain sorcery. (74)

(74) The story of Prophet Moses (peace be upon him) and Pharaoh is also being related to serve as an object lesson for the Quraish, who were behaving towards Prophet Muhammad (peace be upon him) in the same way as Pharaoh and his people had behaved towards Prophet Moses (peace be upon him); for the response to the Message by the Quraish was similar to that of Pharaoh’s people. Refer to (Ayat 2 of this Surah).

In this connection, it will also be worthwhile to note that the mission of Prophets Moses and Aaron (peace be upon them) was not merely to liberate the Israelites from the slavery of Pharaoh, as some people have opined. If we keep in view the context in which the story occurs here, it will be quite clear that they, too, were appointed to pursue the same mission that was entrusted to all the Prophets from Noah to Muhammad (peace be upon them all). The theme of this Surah from its very beginning has been this: Acknowledge Allah alone as your Lord and Deity for He is the Lord of the whole universe. Believe in the life-after death in which you shall have to present yourselves before Allah and render the account of all you did in this world. Then the Surah makes it clear to those who rejected the message that history bears witness to this that the true success of humanity has always followed the acceptance of this message. Therefore it admonished them: You should also accept the message which has

always been put forward by all the Messengers, and establish your life in its entirety on these articles of faith. For, those who rejected the message were destroyed in the end.

Thus it has become quite clear from the context in which their story occurs, that the main object of the mission of Prophets Moses and Aaron (peace be upon them) was the same as that of all the other Prophets. It is true that one of their objects was also to liberate the Israelites, a Muslim community, from the domination of a kafir community if it persisted in its unbelief. But this had a secondary place in their mission, and was not its main object. The real object has been stated explicitly in (Surah An-Naziat, Ayats 17-19), wherein his Lord said to Moses: Go to Pharaoh for he has transgressed the bounds of subjection and say to him, “Are you prepared to reform yourselves and fear your Lord, if I guide you towards Him”.

The part played by the two Prophets in liberating the Israelites from Pharaoh’s slavery became prominent in history because he and his nobles rejected the message and the Prophets had to rescue their people from their slavery. Accordingly, the Quran gave it the same prominence as in history. But if one does not commit the error of isolating the details of the Quran from its fundamental principles but studies them in the light of these principles, one cannot fall a prey to the misunderstanding that the mere liberation of a community could be the main object of the mission of a Prophet and the propagation of the message its secondary object only. See (Surah Taha, Ayats 44-52), (Surah Az- Zukhruf, Ayats 46-56), (Surah Al-Muzammil, Ayats 15-16).

قَالَ مُوسٰۤی اَتَقُوۡلُوۡنَ لِلۡحَقِّ لَمَّا جَآءَکُمۡ ؕ اَسِحۡرٌ ہٰذَا ؕ وَ لَا یُفۡلِحُ السّٰحِرُوۡنَ ۷۷

(10:77) Moses said: 'Do you say this about the truth after it has come to you? Is this sorcery? You call this sorcery although sorcerers never come to a happy end. (75)

(75) “And the sorcerers will not succeed” is meaningful for this is the answer to their charge: “Is this a sorcery.” It means this: You have called the signs presented by Moses (peace be

upon him) a sorcery on account of its apparent likeness to it. You have not considered the clear and marked distinctions between the characteristics of the Prophets and sorcerers. Otherwise you would never have dared to make such an absurd charge. Have you ever seen a sorcerer go before a tyrant and talk boldly and fearlessly to him as Moses (peace be upon him) did, and admonish him for his deviation and invite him to adopt the way of purity and God-worship? You know that a sorcerer behaves quite differently. He starts with the flattery of the courtiers so that they may obtain for him the permission to show his tricks. After this he goes to the presence of His Majesty and makes obsequious bows and very humbly requests him to see his tricks. Then he prays for his long life and prosperity and begs for his reward. Now, you can judge for yourselves whether the Prophet is a sorcerer or a far greater and far higher personality than even kings and the like.

قَالُوۡۤا اَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا وَجَدۡنَا عَلَيۡهِ اٰبَآءَنَا وَ تَكُوۡنَ لَكُمَا الۡكِبۡرِيَآءُ فِى الۡاَرۡضِ ؕ وَ مَا نَحۡنُ لَكُمَا بِمُؤۡمِنِيۡنَ ۷۸

(10:78) They replied: 'Have you come to turn us away from the way of our forefathers that the two of you might become supreme in the land? (76) We shall never accept what the two of you say.'

(76) It is obvious that if this demand had been merely for the liberation of the Israelites, there could have been no question of any threat to Pharaoh’s kingdom. The threat was because of the message which demanded subordination to the truth, for it threatened the system which was based on shirk and on which depended the domination of Pharaoh and his chiefs and priests. See (E.N. 66 of Surah Al-Araf) and (E.N. 43 of Surah Al-Momin).

وَ قَالَ فِرۡعَوۡنُ ائۡتُوۡنِىۡ بِكُلِّ سٰحِرٍ عَلِيۡمٍ ۷۹

(10:79) And Pharaoh said (to his) men: 'Bring every skilled sorcerer to me.'

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمۡ مُّوۡسٰۤى اَلۡقُوۡا مَاۤ اَنۡتُمۡ مُّلۡقُوۡنَ ۸۰

(10:80) And when the sorcerers came Moses said to them: 'Cast whatever you wish to cast.'

فَلَمَّاۤ اَلۡقَوۡا قَالَ مُوۡسٰى مَا جِئۡتُمۡ بِهِ ۙ السِّحۡرُ ؕ اِنَّ اللّٰهَ سَيُبۡطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصۡلِحُ عَمَلَ الۡمُفۡسِدِيۡنَ ۸۱

(10:81) Then when they had cast (their staffs), Moses said: 'What you have produced is sheer sorcery. (77) Allah will certainly reduce it to naught. Surely Allah does not set right the work of the mischief-makers.

(77) That is, what I showed was not sorcery but sorcery is that which you are showing.

وَ يُحِقُّ اللّٰهُ الۡحَقَّ بِكَلِمٰتِهٖ وَ لَوۡ كَرِهَ الۡمُجۡرِمُوۡنَ ۸۲

(10:82) Allah vindicates the truth by His commands, howsoever much the guilty might detest that.'

فَمَآ اٰمَنَ لِمُوسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ۭ وَاِنَّ فِرْعَوْنَ لَعَالٍ فِي الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ۝۸۳

(10:83) None but a few youths [78] of Moses' people accepted him, [79] fearing that Pharaoh and their own chiefs would persecute them. Indeed Pharaoh was mighty in the land, he was among those who exceed all limits. [80]

(78) Though literally zurriyyah means offspring, it has been translated into youths because the Quran has used this word here to point out a specific aspect of the matter. It is this: During that fearful period of persecution only a few young men and women showed the moral courage of acknowledging the Messenger of the truth as their leader and becoming his standard bearers. On the contrary, their fathers, mothers and elders had not the courage to follow him and endanger their worldly interests and even their lives. They not only followed the way of ease and expediency, but also discouraged their youth, saying, “Don’t go near Moses: for you will thus invite trouble both for yourselves and your elders.”

The Quran has mentioned this particular aspect of the matter because the same was the case of the response to the mission of Prophet Muhammad (peace be upon him). In its initial stage, those who came forward were not the elders and the old people but some courageous youth. These first Muslims who were boldly facing persecution and enduring hardships for the sake of Islam were the young people. For instance, Ali-ibn-Abi Talib, Jaafar Tayyar, Zubair, Talhah, Saad bin Abi Waqqas, Musab bin Umair, Abdullah bin Masud, etc. were under twenty years when they embraced Islam. Abdur-Rahman bin Auf, Bilal, Suhail were under thirty years, and Abu Ubaidah-bin-al-Jarrah, Zaid bin Harithah, Uthman bin Affan and Umar Faruq were under thirty-five years. Abu Bakr was no more than 38 when he embraced Islam. Among the early Muslims, there is only one instance of a companion, Ammar bin Yasir, who was of the same age as the Prophet (peace

be upon him) and another of Ubaidah bin Harith Muttalabi, who was older than the Prophet (peace be upon him).

(79) Some people have misinterpreted the Arabic words say that all the people of Israel were unbelievers and at first only a few of them believed in the message. But when amama is followed by the letter lam, it generally means obeying and following. Thus the original words of the text will mean “a few youth from his own people obeyed and followed Moses,” that is, only a few young people from the whole tribe of the Israelites had the courage to accept and acknowledge Prophet Moses (peace be upon him) as their leader and guide and stand by him in his struggle with Pharaoh and his chiefs. The words that follow make it quite clear that the Israelites refrained from this not because they did not believe in Prophet Moses (peace be upon him) or his message but because they (specially their elders) were afraid of exposing themselves to the persecution of Pharaoh. This state of fear was the result of their moral degeneration. Though all of them racially and religiously belonged to the community of Prophets Abraham, Isaac, Jacob and Joseph (peace be upon them all) and, therefore, were Muslims, yet slavery of centuries had so much degraded them that they had lost that spirit of Islam which impels one to become the standard bearer of Islam against the domination of unbelief and deviation, or imbues one with the courage to stand by the one who had raised that banner.

The Bible has described their degraded condition at the time of the conflict with Pharaoh in Exodus 5: 20-21: And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, the Lord look upon you, and judge; because ye have made our savior to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. The Talmud (Selections by H. Polano, page 152) confirms the same:

Yea, said the overburdened children of Israel to Moses and Aaron: We are like a lamb which the wolf has carried from its flock, the shepherd strives to take it from him, but between the two the lamb is pulled to pieces; between ye and Pharaoh will we

all be killed.

The Quran also refers to this in (Surah Al-Aaraf, Ayat 129):

His people answered, we were oppressed before you came and now again we are being oppressed after you have come.

(80) The Arabic word musrifin literally means transgressors, or those who are not bound by any limits. They are the people who do not hesitate to employ even the most wicked methods to achieve their object: who practice without any pangs of conscience, cruelty, immorality, barbarism etc. if these serve their purpose, and who cross all limits in pursuit of their desires. In short, they are such people as know no limits to stop at.

وَ قَالَ مُوۡ سٰی یٰقَوۡ مِ اِنۡ کُنۡتُمۡ اٰمَنۡتُمۡ بِاللّٰہِ فَعَلَیۡہِ تَوَکَّلُوۡۤا اِنۡ کُنۡتُمۡ مُّسۡلِمِیۡنَ ﴿۸۴﴾

(10:84) Moses said: 'My people! If you believe in Allah and are truly Muslims (81) then place your reliance on Him alone.'

(81) The fact that Prophet Moses (peace be upon him) in his address called his people “Muslims” shows that all the people of the community of Israel were Muslims; otherwise he could not say to them, “if you are Muslims”. He meant to urge them to be brave, saying: If you are true Muslims, as you profess to be, do not fear the might of Pharaoh but put your trust in the might of Allah.

فَقَالُوۡا عَلَی اللّٰہِ تَوَکَّلۡنَا ۟ رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَۃً لِّلۡقَوۡمِ الظّٰلِمِیۡنَ ۙ﴿۸۵﴾

(10-85) They replied: (82) 'We place our reliance on Allah. Our Lord! Do not make us a trial for the oppressors, (83)

(82) Those, who responded to the appeal of Prophet Moses (peace be upon him) were those youth who obeyed and followed him, and not the Israelites, as a community, as is obvious from the context.

(83) The prayer, “Our Lord, do not make us a trial for the wrongdoing people” is very comprehensive in meaning. Whenever the standard bearers of the truth rise up to establish virtue and eradicate the prevalent evil, they come into conflict with unjust people, who, for one reason or the other, are always on the lookout to find fault with them. First, there are the champions of falsehood, who try their level best to crush down with full force the champions of the truth. Then there are the so called champions of the truth who profess to believe in it but are not prepared to enter into conflict with the powerful government of the time. Therefore they declare it to be a useless and foolish effort, and begin to invent excuses to justify the wrong stand they take in regard to the struggle with falsehood in order to silence the prick of conscience they feel for their criminal attitude of cowardice. Accordingly, they try to prove that it is these standard bearers of the truth who are in the wrong and not them. Lastly, there are the common people, who watch the conflict as bystanders and join forces with those who prove to be more powerful of the two, whether they are the supporters of the truth or of falsehood.

Now let us consider how the champions of the truth are liable to become a cause of trial for these unjust people. If they are crushed down or defeated, the first group declares, we were in the right and not these foolish people: otherwise they could not have been defeated. The second group says, their defeat has proved that they did not make the correct estimate of the circumstances and caused the destruction of valuable lives by coming in conflict with the mighty powers. Moreover, the Shariat has not made it obligatory on us to expose ourselves to risk, when we are fulfilling the most essential religious duties without any restrictions from the tyrants of the day. As regards to the common people, their criterion of judging the truth is this: Whatever triumphs is truth. Therefore their defeat has proved that the champions of the truth must be in the wrong. Likewise, every mistake and error the champions of the truth commit, every weakness they show in the face of overwhelming odds against them, every moral fault to which anyone of them succumbs, becomes a good excuse for those who intend to stick to

falsehood. Consequently, the invitation to the truth becomes dormant for years after their defeat.

Thus it has become quite clear that this prayer of the companions of Prophet Moses (peace be upon him) was well timed and meaningful: Our Lord, have mercy upon us so that we might not become a cause of trial for the unjust people: protect us from errors, defects and, weaknesses and make our efforts successful in this world so that we may become a source of goodness to Thy creatures and not a source of evil for the unjust people.

وَ نَجِّنَا بِرَحۡمَتِكَ مِنَ الۡقَوۡمِ الۡكٰفِرِيۡنَ ﴿۸۶﴾

(10:86) and deliver us, through Your mercy, from the unbelievers.'

وَ اَوۡحَيۡنَاۤ اِلٰى مُوۡسٰى وَ اَخِيۡهِ اَنۡ تَبَوَّاٰ لِقَوۡمِكُمَا بِمِصۡرَ بُيُوۡتًا وَّ اجۡعَلُوۡا بُيُوۡتَكُمۡ قِبۡلَةً وَّ اَقِيۡمُوا الصَّلٰوةَ ؕ وَ بَشِّرِ الۡمُؤۡمِنِيۡنَ ﴿۸۷﴾

(10:87) And We directed Moses and his brother: 'Prepare a few houses for your people in Egypt, and make your houses a direction for men to pray, and establish Prayer, (84) and give glad tidings to the men of faith. (85)

(84) There is a difference of opinion among the commentators in regard to the meaning of this verse. As for me, I have considered deeply its wording and the circumstances under which this was sent down, and have come to the conclusion that Prophet Moses (peace be upon him) was commanded to build or acquire some houses for the establishment of Salat in congregation This was necessitated because the system of Salat in congregation had been abandoned by the Israelites and the Egyptian Muslims as a result of their persecution by the government, and owing to the weakness of their faith. As this had brought about their disintegration and killed their religious spirit, it was essential to re-establish the system of Salat in congregation, which is indeed the first and foremost thing for the

revival of that spirit and the integration of a scattered Muslim community and its powers.

As regards to appointing your houses as qiblah, I am of the opinion that it means: Set apart these houses as common places of worship for offering Salat in congregation and the central places for holding their meetings. That is why it is followed by establishing Salat, which means that they should offer their Salat collectively in congregation instead of individually.

(85) The Arabic word bashshir means: Fill them with hope and courage by giving them the good news of success by the grace of Allah. And they needed that very badly at that time, for they were full of despair, fear and depression.

وَ قَالَ مُوسٰى رَبَّنَاۤ اِنَّكَ اٰتَيۡتَ فِرۡعَوۡنَ وَ مَلَاَهٗ زِيۡنَةً وَّ اَمۡوَالًا فِى الۡحَيٰوةِ الدُّنۡيَا ۙ رَبَّنَا لِيُضِلُّوۡا
عَنۡ سَبِيۡلِكَ ۚ رَبَّنَا اطۡمِسۡ عَلٰٓى اَمۡوَالِهِمۡ وَ اشۡدُدۡ عَلٰى قُلُوۡبِهِمۡ فَلَا يُؤۡمِنُوۡا حَتّٰى يَرَوُا
الۡعَذَابَ الۡاَلِيۡمَ ۸۸

(10:88) Moses prayed: (86) 'Our Lord! You bestowed upon Pharaoh and his nobles splendor (87) and riches (88) in the world. Our Lord! Have You done this that they may lead people astray from Your path? Our Lord! Obliterate their riches and harden their hearts that they may not believe until they observe the painful chastisement. (89)

(86) This prayer was offered by Prophet Moses (peace be upon him) during the last period of his stay in Egypt. There was a long interval between this and the events mentioned in the preceding verse which happened during the early days of his mission. The details of this intervening period are available at other places in the Quran.

(87) The Arabic word zeenat includes the magnificence, grandeur, glory and the apparent brilliance of their culture and civilization which attracted other people towards them with the desire of imitating them.

(88) “Wealth”, possessions, resources and means which help

the people like Pharaoh to put into practice all their devices and plans, and the lack of which prevents the standard bearers of the truth from carrying out their plans.

(89) As it has already been stated, Prophet Moses (peace be upon him) made this prayer during the last period of his stay in Egypt. When he had shown many signs, one after the other, to Pharaoh and his chiefs and pointed out the way clearly to them, but they had persisted obdurately in their antagonism to the truth. The Prophet begged his Lord to destroy their possessions and harden their hearts. And this was in accordance with the decree of Allah. As they had merited this punishment according to the divine law of retribution, Allah decreed that they should not get the light of faith, which they themselves had extinguished with their persistent disbelief.

قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعۡلَمُونَ ٨٩

(10:89) Allah responded: 'The prayer of the two of you is accepted. So keep steadfast, and do not follow the path of the ignorant. (90)

(90) In this verse, Allah has urged Prophet Moses (peace be upon him) and his followers to guard against a common misunderstanding that is likely to arise in such cases. It so happens that those people who have no knowledge of the reality and who do not understand the wisdom of Allah’s ways are liable to believe from the apparent success of His rebels that perhaps it is His will that they should dominate in the world. When they witness the failures of the upholders of the truth in their conflict with falsehood in contrast to the splendor and vast possessions of the champions of falsehood, they begin to think that Allah does not will to help the truth in its conflict with falsehood. Therefore some foolish people further conclude from these wrong suppositions that it is useless to exert for the establishment of the truth. Then they consider it to be the best and most proper thing to rest content with the little religiosity that the sovereignty of falsehood and unbelief allows them. That is why Allah has urged Prophet Moses (peace be upon him) and his followers to guard

against such a misunderstanding and to carry on the mission entrusted to them with patience under the adverse circumstances.

وَجٰوَزۡنَا بِبَنِیۡۤ اِسۡرَآءِیۡلَ الۡبَحۡرَ فَاَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُوۡدُهٗ بَغۡیًا وَّعَدۡوًا ؕ حَتّٰۤی اِذَاۤ اَدۡرَکَهُ الۡغَرَقُ ۙ قَالَ اٰمَنۡتُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا الَّذِیۡۤ اٰمَنَتۡ بِهٖ بَنُوۡۤا اِسۡرَآءِیۡلَ وَاَنَا مِنَ الۡمُسۡلِمِیۡنَ ﴿۹۰﴾

(10:90) And We led the Children of Israel across the sea. Then Pharaoh and his hosts pursued them in iniquity and transgression until Pharaoh cried out while he was drowning: 'I believe that there is no god but Allah in Whom the Children of Israel believe, and I am also one of those who submit to Allah. (91)

(91) The Bible does not mention this happening but the Talmud says explicitly that when he was drowning he said: Who is like Thee, O Lord, among the gods?

اٰٰلۡـٰٔنَ وَقَدۡ عَصَیۡتَ قَبۡلُ وَکُنۡتَ مِنَ الۡمُفۡسِدِیۡنَ ﴿۹۱﴾

(10:91) (Thereupon came the response): 'Now you believe, although you disobeyed earlier and were one of the mischief-makers.

فَالۡیَوۡمَ نُنَجِّیۡکَ بِبَدَنِکَ لِتَکُوۡنَ لِمَنۡ خَلۡفَکَ اٰیَةً ؕ وَاِنَّ کَثِیۡرًا مِّنَ النَّاسِ عَنۡ اٰیٰتِنَا لَغٰفِلُوۡنَ ﴿۹۲﴾

(10:92) We shall now save your corpse that you may serve as a sign of warning for all posterity, (92) although many men are heedless of Our signs. (93)

(92) Even today the place, where the dead body of Pharaoh was found floating, is pointed out by the inhabitants of that region. It lies on the western coast of the Sinai Peninsula and is now known by the name of Jabl-i-Firaun (Pharaoh’s Mount). There is also near to it a hot spring called Hammam-i-Firaun (Pharaoh’s Bath), which is situated at a distance of a few miles from Abu Zenimah, where, they say, Pharaoh’s dead body was found lying.

If the Pharaoh who was drowned was Mineptah, who ruled over Egypt when Prophet Moses (peace be upon him) was sent to him, his embalmed dead body is still lying in the Cairo Museum. When Sir Grafton E. Smith removed the bandages from his mummy, a layer of salt was found on the body, which was a clear proof that he was drowned in the sea.

(93) That is, We show signs to the people over and over again so that these should serve as warnings and be the means of teaching them lessons, but it is a pity that they do not learn lessons even from such signs as the dead body of Pharaoh.

وَ لَقَدۡ بَوَّاۡ نَا بَنِیۡۤ اِسۡرَآءِیۡلَ مُبَوَّاَ صِدۡقٍ وَّ رَزَقۡنٰہُمۡ مِّنَ الطَّیِّبٰتِ فَمَا اخۡتَلَفُوۡا حَتّٰی جَآءَہُمُ الۡعِلۡمُ ؕ اِنَّ رَبَّکَ یَقۡضِیۡ بَیۡنَہُمۡ یَوۡمَ الۡقِیٰمَۃِ فِیۡمَا کَانُوۡا فِیۡہِ یَخۡتَلِفُوۡنَ ۹۳

(10:93) We settled the Children of Israel in a blessed land, (94) and provided them with all manner of good things. They only disagreed among themselves after knowledge (of the truth had) come to them. (95) Surely your Lord will judge between them on the Day of Resurrection concerning their disagreements.

(94) That is, in Palestine after their exodus from Egypt.

(95) This refers to the dissensions the Israelites had caused in the divine way and the new religions they had invented. This verse accuses them of falling into variances, even though they possessed the divine knowledge, which had provided them with the criterion of judging between the right way and the wrong ways. They did this because of mischief of their hearts in spite of the fact that the right way had been made clear to them, and its fundamental principles had been imparted to them and instructions had been given about its implications and demands and its boundaries had been distinctly demarcated from those of the ways of unbelief. Besides, they had been admonished to follow the path of obedience and guard against the paths of disobedience, and establish their lives entirely in accordance with the rules and regulations based on that knowledge, for they shall have to render an account of all they did in this life. But in spite of all the instructions that were given to them, they divided one

original religion into many divergent sects and built different ways on foundations other than those laid down by Allah.

فَاِنۡ كُنۡتَ فِىۡ شَكٍّ مِّمَّاۤ اَنۡزَلۡنَاۤ اِلَيۡكَ فَسۡـَٔـلِ الَّذِيۡنَ يَقۡرَءُوۡنَ الۡكِتٰبَ مِنۡ قَبۡلِكَ ۚ لَقَدۡ جَآءَكَ الۡحَـقُّ مِنۡ رَّبِّكَ فَلَا تَكُوۡنَنَّ مِنَ الۡمُمۡتَرِيۡنَ ۚ ﴿۹۴﴾

(10:94) Now, if you are in doubt concerning what We have revealed to you, then ask those who have been reading the Book before you. It is the truth that has come to you from your Lord, so do never become one of those who doubt,

وَلَا تَكُوۡنَنَّ مِنَ الَّذِيۡنَ كَذَّبُوۡا بِاٰيٰتِ اللّٰهِ فَتَكُوۡنَ مِنَ الۡخٰسِرِيۡنَ ﴿۹۵﴾

(10:95) or reject the signs of Allah as false, for then you shall be among those who will be in utter loss. (96)

(96) Though these words were addressed to the Prophet (peace be upon him), they were meant for those who expressed doubts about his message. As regards to the reference to the people of the Book, it is because they possessed the knowledge of the scriptures, whereas the common people of Arabia lacked this, and were, therefore, strangers to the voice of the Quran. It was also expected that their just and pious scholars would testify that its message was the same as that of the scriptures of the former Prophets.

اِنَّ الَّذِيۡنَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُوۡنَ ﴿۹۶﴾

(10:96) Surely those against whom the word of your Lord has been fulfilled (97) will not believed

(97) Allah’s decree that had become applicable to them was this: Allah does not thrust the faith on those who do not seek after the truth: who obstinately and obdurately shut their hearts against it with prejudice: who are so lost in the love of this world that they do not care at all about the Hereafter.

وَلَوۡ جَآءَتۡهُمۡ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الۡعَذَابَ الۡاَلِيۡمَ ﴿۹۷﴾

(10:97) even if they witness every single sign that might come to them until they are face to face with the painful chastisement,

فَلَوۡ لَا كَانَتۡ قَرۡيَةٌ اٰمَنَتۡ فَنَفَعَهَاۤ اِيۡمَانُهَاۤ اِلَّا قَوۡمَ يُوۡنُسَ ؕ لَمَّاۤ اٰمَنُوۡا كَشَفۡنَا عَنۡهُمۡ عَذَابَ الۡخِزۡىِ فِى الۡحَيٰوةِ الدُّنۡيَا وَمَتَّعۡنٰهُمۡ اِلٰى حِيۡنٍ ﴿۹۸﴾

(10:98) Did it ever happen that the people of a town believed on seeing God's chastisement and its believing profited them? (There is no such instance) except of the people of Yunus. (98) When they believed We granted them reprieve from humiliating chastisement in this world, (99) and We let them enjoy themselves for a while.(100)

(98) Though Prophet Jonah (peace be upon him) 860-784 B.C. was an Israelite Prophet, he was sent to Iraq for the guidance of the Assyrians, who have been called the people of Jonah for this reason. At that time, Nineveh, a very ancient and famous city, was their capital. Its vast remains are scattered on the left bank of the Tigris, opposite to the city of Mosul, and one of the mounds bears the name of Prophet Jonah. In order to form an estimate of the glory of these people, suffice it to say that the circumference of their capital Nineveh was 60 miles or so.

(99) As regards to the question why the threatened torment was warded off from the people of Jonah as an exception to the divine principle, “Why was there not a (single) township (among those We warned) that believed so its belief benefited it,” the Quran does not give any details of this, but merely refers to the story at three places. See (Surah Al-Anbia, Ayats 87, 88); (Surah As-Sajadah, Ayats 139-148); (Surah Al-Qalam, Ayats 48-50). Though the story contained in the Book of Jonah gives some details, these cannot be depended upon because it was neither composed by Prophet Jonah nor it is a revealed Book but was written by some unknown person and then inserted in the Bible. Besides this, it contains some apparently absurd things which cannot be accepted as true. Nevertheless if we consider this deeply in the light of the allusions made in the Quran and details in the Book of Jonah, the explanation given by various commentators of the Quran seems

to be correct. Prophet Jonah left the place of his mission without divine permission after warning the people of the torment. Therefore Allah forgave the Assyrians when they repented after seeing some signs of the coming torment. This was in accordance with the divine principles as stated in the Quran. For, according to one of these, Allah does not inflict any torment on any people, till He has the message fully demonstrated to them. As the Prophet did not continue his admonition in accordance with the appointed term and left the place of his mission of his own accord, Allah's justice did not inflict the chastisement because the legal argument against his people had not been fulfilled. For further explanation see (E.N. 85 of Surah Yaseen).

(100) When the Assyrians believed in the message, they were given a new lease of life. But after some time, they adopted the wrong ways of thought and deed. Prophet Nahum (720-698 B.C.) warned and admonished them but without any effect. Then Prophet Zephaniah (640-609 B.C.) gave them the last warning that "He .... will destroy Assyria and will make Nineveh a desolation", but it also proved in vain. At last in about 612 B.C. Allah made the Medes dominant over them.

The Median king, with the help of the Babylonians, invaded Assyria, and their army was defeated and was besieged within the walls of Nineveh. They put up a stiff resistance for some time but then the floods in the Tigris swept away the city wall and the invaders swarmed into the city and burnt it to ashes along with the surrounding countryside. The Assyrian king set fire to his palace and was himself burnt to death. Thus the Assyrian Empire and its culture came to an end forever. The recent archaeological excavations reveal widespread effects of the fire.

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِى الْاَرْضِ كُلُّهُمْ جَمِيْعًا ۭ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ۹۹

(10:99) Had your Lord so willed, all those who are on the earth would have believed. (101) Will you, then, force people into believing? (102)

(101) This refers to the freedom that Allah has granted to mankind to believe or not to believe in Him. Otherwise He could have very easily created all the people as born believers and obedient servants and there would have been no disbelief and disobedience at all on the earth. Or He could have very easily inspired them to turn towards belief and obedience. But these methods would have defeated the wisdom that underlies the creation of mankind.

(102) This does not at all mean that the Prophet (peace be upon him) desired to force people to become believers, and that Allah was forbidding him to do this. In fact, the Quran has here adopted the same method of admonishing the people that it has adopted at many other places, that is, though the words have apparently been addressed to the person of the Prophet (peace be upon him), in fact, these have been addressed to the people. The implication is this: “O people! Our Messenger has made the distinction between the guidance and deviation quite clear and plain by argument and pleading. Now, therefore, it is for you to believe or not to believe in the guidance. If you accept that someone should force you to adopt the right way, you should know that this duty has not been assigned to Our Prophet. Had Allah willed this, He could have done it Himself: then there would have been no need of sending any Prophet to you.

وَ مَا كَانَ لِنَ ۡ نَفۡسٍ اَنۡ تُ مِنَ اِلَّا بِاِذۡنِ اللّٰ ؕ وَ يَ ۡ عَلُ الرِّجۡسَ عَلَى الَّذِ ۡ نَ لَا يَ ۡ قِلُوۡنَ ۝١٠٠

(10:100) No one can believe except by Allah's leave, (103) and Allah lays abomination on those who do not use their understanding.[104] and conduct.

(103) This is to emphasize the principle that the bestowal of all these blessings is in the power of Allah alone: therefore none can acquire or bestow on anyone any blessing without the permission of Allah. As faith and guidance are also blessings, they, too, can be acquired only with Allah’s permission; and no one can acquire these without His permission nor bestow these on anyone else even though one should desire to do so. That is why, even if the

Prophet had sincerely desired to make people believers forcibly, he could not have done this, for this could be done only with Allah's permission and help.

(104) This points out clearly that the above principle is not applied blindly and irrationally so as to bestow the blessing of faith on or withhold it from anyone without any rhyme or reason, but it works according to a system which is based on wisdom. Allah bestows this on anyone who uses his common sense properly in search of the truth, for Allah provides for such a one the means of attaining it in proportion to the sincerity of his intention and the extent of his exertion and grants him its correct knowledge required for faith. But He throws the filth of ignorance, deviation, wrong thinking and wrong doing on the one who is not a seeker after the truth and does not use his common sense properly because of his prejudices, or does not use it at all in search of the truth. And this is what such people deserve.

قُلِ انْظُرُوْا مَاذَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَا تُغْنِى الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿١٠١﴾

(10:101) Tell them: 'Observe carefully all that is in the heavens and the earth.' But no signs and warnings can avail those who are bent on not believing. (105)

(105) This is the answer to the condition that they would believe him to be a true Prophet, if a sign would be shown to them. The Prophet (peace be upon him) has been asked to say to them: There are countless signs in the heaven and the earth, which confirm and testify the message I am giving you. You could have easily recognized them, had you observed and considered them with open eyes and open hearts. But if you lack this urge and desire for the truth, you will not accept and acknowledge it, however wonderful, miraculous and supernatural the sign may be, for you will declare that it was a piece of sorcery like Pharaoh and his chiefs. The fact is that the people, who suffer from this malady, see the truth only when the torment with all its horrors overtakes them, just as Pharaoh came to believe only when he was drowning. But you should note it well that the repentance at

the time of punishment is of no avail.

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۙ١٠٤

(10:104) (O Prophet!) Tell them: (106) 'Men! If you are still in doubt concerning my religion, know that I do not serve those whom you serve beside Allah. I only serve Allah Who will cause (all of) you to die. (107) I have been commanded to be one of those who believe,

(106) In this concluding portion, the same thing that was stated at the beginning of the discourse, has been reiterated. Therefore it will be worthwhile to keep in view the introductory passage (Ayats 1-10).

(107) The Arabic word yatawaffa-kum literally means “gives you death”, but it has been purposely translated into “who causes you to die” in order to convey its real spirit in the content it occurs. It implies this: I worship only that One, who has full power over your life: He has complete authority and power to let you live as long as He wills and cause you to die at any moment He wills. That is why I am fully convinced that I should submit and surrender, worship, serve and obey Him alone.

Now let us consider why of all His characteristics, this

quality of Allah was specifically cited here. This was to bring home to the mushriks of Makkah that the doctrine of shirk was absolutely false. For they also believed (and all the mushriks have always believed) that death is entirely in the hands of Allah, the Lord of the universe, and none else has any power over it; so much so that they confessed that even those beings, whom they believed to be partners with God in other qualities and powers of, His, could not avert death even from themselves. Thus the mention of this quality of Allah along with the statement of the doctrine of Tauhid has been made to serve as a proof of that creed. That is, I serve only Him for He alone has the full power over life and death. Why should, then, I serve others who have no power at all over their own lives and deaths, not to mention the lives and deaths of others? The eloquence and force of the statement has been enhanced manifold by saying, “Who gives you death” instead of “Who gives me death”. For this contains the statement of the doctrine, its proof and invitation to it, all the three combined in one concise sentence. Had it been said, “I serve that one Who gives me death” then it would have implied, “I alone should serve Him.” But by saying, “Who gives you death” the implication is: It is not only I, who should serve Him, but you also should serve Him. For it is absolutely wrong to serve any other than Allah, Who alone has such powers.

وَاَنۡ اَقِمۡ وَجۡهَكَ لِلدِّيۡنِ حَنِيۡفًا ۚ وَلَا تَكُوۡنَنَّ مِنَ الۡمُشۡرِكِيۡنَ ۚ﴿۱۰۵﴾

(10:105) and to adhere exclusively and sincerely to the true faith, (108) and not to be one of those who associate others with Allah in His divinity. (109)

(108) The force of the Arabic words “direct your face toward the religion” of the text means “dedicate yourself sincerely, exclusively and steadfastly to this faith”, is worth deep consideration. The purpose might have been served by the use of such words as “Adopt this faith” or “Follow this faith”. But Allah considered such expressions as weak and incapable of serving the real purpose, which is implied in the wording of the text. For the literal meaning is “Set your face steadfastly”, which implies: You should steadfastly turn your face in one direction only,

without turning it even slightly to right or left, or backward, and go on marching in the same direction. Though these words were in themselves quite sufficient, the addition of the word made it all the more forceful. For hanif is one who turns away from all others and exclusively turns to one direction. Thus what Allah demands is this: Adopt this faith, this way of the worship of Allah and this way of life in such a manner that your worship, subjection, submission, servitude and obedience should be dedicated exclusively to Allah, the Lord of the universe, so that you do not deviate in the least after adopting this way. You should have nothing to do with those ways that you have discarded and that you should not even have a look at the crooked paths that erroneous people follow.

(109) This negative way of forbidding from shirk has been purposely adopted. It implies this: You should not at all be one of those, who set up in any way whatsoever other gods as partners with Allah in His essence, His attributes, His rights and His powers, whether that god be one's own self or another man or a group of men or some spirit or jinn or angel or some material or imaginary being. The demand of Tauhid has been made both in the positive form, "Dedicate.... faith", and in the negative form, "and do not be of those who associate partners (to Allah)." Thus it forbids shirk both in deed and in creed, in individual and in collective life, in places of worship and in education, in courts and in legislative assemblies, in political and in economic activities. Therefore it demands from the worshiper of Tauhid to adopt a different way in every aspect of life from the way of those who adulterate God worship with ungodly worships, for the former can never be a fellow traveler with those who practice shirk. As such things can never be expected from him, it can never be imagined that he would follow them.

Thus it is clear that it cuts at the very root of shirk, both jali (open) and khafi (hidden). As a matter of fact, shirk in its latter form is even more dangerous and should therefore be avoided most scrupulously. This warning is necessary, as some foolish people consider it to be almost harmless just because it is hidden. The fact is that open shirk is like an avowed enemy who makes an

attack in the open and hidden shirk is like an enemy in the guise of a friend. Or the former is like a disease of which the symptoms are quite apparent and the latter like the hidden disease that gradually undermines one’s health. Thus it is obvious that when the open shirk comes into conflict with the faith of Tauhid, it may be cured. But the one who suffers from the hidden shirk does not realize the threat posed by it and slowly and gradually succumbs to it, while the victim remains quite unaware that his faith is being devoured by the deadly secret enemy.

وَ لَا تَدۡعُ مِنۡ دُوۡنِ اللّٰهِ مَا لَا يَنۡفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنۡ فَعَلۡتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيۡنَ ﴿۱۰۶﴾

(10:106) Do not call upon any apart from Allah on those who have no power to benefit or hurt you. For if you call upon others than Allah you will be reckoned among the wrong-doers.

وَ اِنۡ يَّمۡسَسۡكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنۡ يُّرِدۡكَ بِخَيۡرٍ فَلَا رَآدَّ لِفَضۡلِهٖ ؕ يُصِيۡبُ بِهٖ مَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ ؕ وَ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ ﴿۱۰۷﴾

(10:107) If Allah afflicts you with any hardship, none other than He can remove it; and if He wills any good for you, none can avert His bounty. He bestows good upon whomsoever of His servants He wills. He is All Forgiving, All-Merciful.'

قُلۡ يٰۤاَيُّهَا النَّاسُ قَدۡ جَآءَكُمُ الۡحَقُّ مِنۡ رَّبِّكُمۡ ۚ فَمَنِ اهۡتَدٰى فَاِنَّمَا يَهۡتَدِىۡ لِنَفۡسِهٖ ۚ وَ مَنۡ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيۡهَا ۚ وَ مَاۤ اَنَا عَلَيۡكُمۡ بِوَكِيۡلٍ ﴿۱۰۸﴾

(10:108) Tell them (O Muhammad): 'Men! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt. I am no custodian over you.

وَ اتَّبِعۡ مَا يُوۡحٰۤى اِلَيۡكَ وَ اصۡبِرۡ حَتّٰى يَحۡكُمَ اللّٰهُ ۚ وَ هُوَ خَيۡرُ الۡحٰكِمِيۡنَ ﴿۱۰۹﴾

(10:109) And follow, (O Prophet!), whatever is revealed to you, and remain patient until Allah brings forth His judgement. He is the best of those who judge.'